A Helpe vnto Deuotion:

Containing
Certain Moulds or Forms
of Prayer, fitted to ſeuerall occaſions;
*and penned for the fur*therance of thoſe, who haue more
deſire then skill, to poure out their
ſoules by petitions vnto God.

BY SAM. HIERON.

The third Edition: reuiewed by the
Author & much enlarged.

PHIL. 4. VER. 6.
In all things let your requeſts be ſhewed
vnto God, in Prayer and ſupplication,
with giuing of thanks.

At London,
Printed by *H. L.* for *Samuell*
Macham, 1611.

SIR R

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TO THE RIGHT
Worſhipfull, the Ladie
MARY STRODE, of
Newingham in Deuon.

⁂

MAdam, if I ſhould vndertake a diſcourſe of the worth and excellencie of Prayer, it would be much harder for me to keepe meaſure, then to be furniſhed vvith matter. How it is commanded by God, and commended by the frequent practice of all the faithfull, there is no man reading the Scripture can *be ignorant: and what ſweetnes it brings to the Soule and Conſcience, by hauing ſuch a continual entercourſe & communion with the Lord, I hope your Ladiſhip can witnes from your own experience. This is all I wil ſay on the behalfe of prayer, that as it is one of Gods titles of honour to be ſtiled,* The hearer of praiers *(Pſal. 65. 2.) ſo to call vpon the name of the Lord, is put for the whole dutie, & as it were the life and ſubſtance of a Chriſtian (1 Cor. 1. 2. 2. Ti. 2. 19). Praier is that which ſeaſoneth all other ſeruices which we offer vnto God, it is an argument of a mans effectuall profiting by other exerciſes of godlines, it is a thing which the perſecuters of* *the Saints, when they violently cauſe all publick acts of worſhipping God to be intermitted, cannot abbridge vntill life it ſelfe bee extinguiſhed. Much talking there is of Prayer in the world: but if, ſetting aſide mens lip-deuotion, inquirie bee made into them, vvhat apprehenſion they haue of their owne vvants, what conceit of the Maieſtie & preſence of God, what knowledge and vnderſtanding of his promiſes, what care (when they come to pray) to vvatch ouer their owne ſtraggling thoughts, & to tie their hearts to that buſineſſe of deuotion, we ſhall finde ſuch an vniuerſall ſcarcitie of theſe things, that it may be ſafely affirmed, that albeit there bee* *many kneelers and ſpeakers, and repeaters of words, yet there are few true petitioners vnto God. Now among thoſe fewe which make conſcience to perform this dutie as they ought, I haue obſerued a great defect: namelie, that for want of exercised wits, of knowledge in the Scriptures, and eſpecially of experience in the power of godlineſſe, and of a liuely ſenſe and diſtinct conceiuing of their owne perſonall neceſsities, they are not able to bee their owne meſſengers, nor to do their owne errand, in preſenting the ſacrifice of Praier before the Lord.. They woulde pray with their families, but they knowe not how; they haue a willingneſſe vpon other occaſions to become*

come ſuters vnto God, but they cannot deuiſe which way to beginne. To helpe theſe, I haue lately taken a little paines: not with an intent to bind their deuotions to my words, (for who am I, that I ſhould take vpon me to limit the motions of another mans hart, to a forme of my deuiſing?) neither yet to cheriſh any in this their inſufficiency to deliuer their own apprehenſions and particular caſes vnto God: but that by ſeeing the order and courſe of Prayer, and by acquainting thẽſelues with words and formes of ſpeech agreeing to the nature of ſuch an exerciſe, they may at laſt, like little children, who by creeping, and by the leading of others, learne *to goe, bee able to performe this holy dutie with contentment to themſelues, & with comfort alſo to others vpon occaſion.*

Hauing ended this little labour, I emboldened my ſelfe to offer it to your Ladiſhip: not ſo much for your owne neede (who I hope are able vvith Hannah, out of the aboundance *of inwarde feeling, to* poure out your Soule before the Lord, 1. Sam. 1. 15. 16.) *but as a pledge of my loue, and as a witneſſe of my thankefulneſſe vnto God for his graces in you. And ſo leauing this Manuell with you, as a memoriall of that reſpect vvhich your Ladiſhip may many waies challenge from mee, I pray God in Chriſt to keepe you* *by his mightie power, through faith, vnto Saluation.*

Modbury, the tenth of
October. 1608.

Your Ladiſhips in all
Chriſtian dutie,

Sam. Hieron.

To the Chriſtian *Reader*.

I Am not ignorant (good Reader) that ſet formes of Prayer are verie diſtaſtefull vnto manie: They are adiudged to be a kind of confining and limiting of Gods Spirit: And ſome which doe allowe them a lawefull vſe in the Congregation, doe yet not ſo well approoue them for priuate purpoſes. For mine owne part, as I fauour neither their fondneſſe, who ſcarce account it praying, vnleſſe it be by a booke; nor their careleſneſſe, who labour not to attaine to an abilitie of commending their perſonall occaſi-

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occaſions (euen in vvordes of their owne conceiuing) vnto God: ſo I could neuer ſee good reaſon, why platformes of direction for thoſe, who are yet but beginners in this ſpirituall exerciſe of Prayer, ſhould bee thought anie waie inconuenient or needleſſe amongſt Chriſtians. There is a great deale more art in the cariage of a ſute to bee put vp vnto God (eſpecially when a man is to be the mouth of others, as in a familie, or in viſiting the ſick, or the like occaſion) then euerie one, though perhaps hee haue ſome good feeling and vnderſtanding in Religion, can at the firſt attaine vnto. Neither is it (as is pretended) anie ſtraightning or bounding of Gods Spirit; but a meanes rather of quickening and ſtirring vp the ſpirit of him that prayeth, when hee ſhall ſee the neceſsitie of bemoning ſome corruptions, or of crauing ſome graces, or of giuing thankes for ſome bleſsings receiued, vvhich himſelfe did not ſo much as thinke vpon before. Beſides, that he may, according as his ſpirituall feeling ſhall increaſe, enlarge anie particular requeſt, if it bee not ſo full to his preſent caſe; or inſert his owne more perſonall concernements, which hee, who went about onely to giue him ſome generall directions, was not able to coniectute.

And touching that which I doe here offer to the world, I profeſſe ſincerely, that in my firſt vndertaking it, I had no meaning to take vpon me to ſet downe lawes for other mens deuotions, or to preſcribe anie man in his particular occaſions of going to the Lord, to ſpeake ſo or ſo and no otherwiſe, as though I would reduce all ſupplications to be put vp into the high Court of Heauen, vnto a proportion, and ſcantling of my conceiuing: Hee ſhall wrong mee very much, whoſoeuer ſhall ſo imagine. Onely this was it I intended and thought:

I ſawe the ignorance of that place, vvhere I liued. I had often and earneſtly commended Praier. I had many times, with the beſt reaſons I could, perſwaded the vſe of it in priuate families. I perceiued withall in ſome, a better inclination to it, then power to performe it. Hereupon, I thought with my ſelfe, that as familiar Catechiſmes, and plain Treatiſes haue their vſe, being ioined to the publique miniſtry, to bring thoſe, which are yet but babes in Chriſt (1. Cor. 3. 1.) vnto knowledge; ſo alſo ſome helpe in this kind might be good, to beget feeling, and to bee a guide to thoſe which haue as yet but ſtammering and liſping tongues, vntill they ſhall bee able, hauing tongues as fined ſiluer (Prou. 10.20) plainely and diſtinctly to ſpeake the language of *Canaan* (Eſaie 19.18). For this cauſe I gaue my booke no greater title then *A Helpe to Deuotion*, becauſe I would not be miſtaken, or thought to intend anie thing elſe, but onelie to further their religious purpoſe, who would faine learne to praie orderlie and effectually vnto God. And in this courſe, I am ſure, that I am not without examples. VVoorthie Diuines haue in theſe latter times beſtowed their paines this waie: Maſter *Iohn Bradford*, Maſter *Ed-*

ward Deering, Maſter *Henrie Smith*, Maſt. *R. Rogers* (page 421. of his 7. Treatiſes) Ma. *Brimſly* (in the ſecond part of the true Watch) and others whom I need not name.

I might mention others of other Countries, as Maſter *Caluin* (in the end of his Catechiſme) &c. But the warrant of the Scripture is aboue all. I will ſaie nothing of thoſe formes which wee finde appointed for the publique vſe in the Temple: that which I endeuour to iuſtifie, is the lawfulneſſe of formes for priuate helpe.

I might tell thee of the words of Prayer, which the Prophet bade the people to

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take vnto them, and to ſai vnto the Lord (Hoſ. 14. 3): of the forme which *Habackuk* was wont to vſe for the ignoraunces of the people (Chap. 3, 1.): of the manie Pſalmes which are ſtiled, Pſalmes of inſtruction, not onelie becauſe the matter was of vſe to inſtruct Chriſtians, but alſo becauſe the verie mould it ſelfe might remaine as a helpe in Prayer for thoſe, who ſhould at any time fall into the like occaſion, which the Enditer of the particular Pſalmes was exerciſed with. Theſe & other things might I inſiſt vpon: But I finde a title giuen to one Pſalme, which ſhall bee vnto mee in ſtead of many proofes, Pſal. 102. It is this: A prayer of the afflicted when he ſhall bee in diſtreſſe, and poure foorth his meditation before the Lord. Which Pſalm, though ayming perhappes at ſome more ſpeciall affliction, in which the ſeruants of God then were, yet inaſmuch as it is reported in the title to bee for the generall vſe of an afflicted perſon (as indeed it is excellent for ſuch an occaſion it ſeemeth to mee abundantly to ſatisfie all thoſe who ſhall doubt of the conueniency of ſuch ſet directions.

Thus hauing acquainted thee with my whole intent, and labored (leaſt thou ſhouldeſt bee foreſtalled by anie miſ-opinion) to ſhew vvarrant for my dooing, I commend my endeuours to thee, and thee to the Lord, prayin him to furniſh thee with the ſpirit of ſupplication (Zec. 12. 10.) that thou maiſt bee ſo full of holy matter (Iob 32. 18.) and ſo abounding vvith gratious ſpeech (Coloſ. 4. 6.) that thine abilitie to vtter thine owne feeling vnto God, may bring much ſweetneſſe to thy Soule, and no leſs comfort to others, if thou bee at anie time occaſioned to ſpeak in the name of others to his Maieſtie: Adding this vvithall, that if thou ayme not at this grace, but content thy ſelfe ſtill to ſpeake no other words but ſuch as are put into thy mouth, thou wrongeſt thy ſelfe greatly, and all thoſe who haue laboured to bring thee vnto more perfection. Farewell.

Thine in the Lord;

Sam. Hieron.

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¶ A ſhort aduertiſement touching preparation before Prayer.

In which { *1, The neceſsity of it.*
is ſhewed { *2, The manner of it.*

THe neceſsity of Preparation may appeare many waies.

1 *By our Sauiours platform,* in vvhich the Petitions are not ſet downe abruptly; but a ſolemn preface is prefixed, like a faire porch to a beautifull houſe: to teach vs to frame our affections, and ſet

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them in due order, before we draw neere to ſpeak vnto the Lord.

2 *By expreſſe commandement:* Bee not raſh with thy mouth, nor let thine hart be haſtie to vtter a thing before GOD. Eccles. 5. 1. It is a dangerous thing to babble out vndigeſted and vnaduiſed wordes in his eares.

3 *By example.* O God (ſaith *Dauid*) my heart is prepared, ſo is my tongue, &c. Pſalme 108. 1. It was the difference betwixt him and hypocrites, that hee waſhed his hands in innocencie, before hee would compaſſe the Altar. Pſal. 26. 6

4 *By due proportion from outward things.* If a man goe before

fore a Prince, or man of authority, hee will thinke vpon his cariage, he will ſet his tale in order, and meditate what to ſay: how much more then ſhould we prepare when wee come to ſpeake to God, who is higher then the Kings of the earth?

2. The maner of Preparation ſtands in { *Praying,*
Meditating.

1 *Praying.* Maruaile not that I make Praying a preparatiue to Prayer. A little eating prepareth a weake ſtomacke, and ſetteth an edge vppon the appetite to eate more; ſo in prayer: Therefore *Dauid* before prayer,

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prayed. Let my prayer bee directed in thy ſight as incenſe, &c. Set a watch, ô Lord, before my mouth, and keep the door of my lips, Pſal. 141. 2. 3. A lifting vp of the ſoule to heauen, with a deſire of direction, is a good preparatiue.

2 *Meditating*, vpon three thinges: 1 Gods Maieſtie: 2 Gods promiſes: 3 Our owne vileneſſe. The reaſon is this: There are 3 thinges chiefely requiſite in prayer, which are helped by this threefold meditation: 1 Humilitie & lowlineſſe of ſpirit, begotten by the due conſideration of Gods Maieſtie; 2 Confidence and aſſurance

to bee heard, bredde by the knowledge of Gods promiſes; 3 Feruencie of affection, ſpringing from the apprehenſion of our own vileneſſe.

That the Maieſtie of God muſt bee thought vpon, is prooued, Eccles. 5. Hee that ſpeakes to God, is bidden to remember, that GOD is in heauen.

That the promiſes muſt be muzed vpon, appeares, 2. Sam. 7. 27. Thou haſt reuealed vnto thy ſeruaunt &c. Therefore hath thy ſeruaunt beene bolde to pray &c. Geneſis, 32. 11. 12. I pray thee deliuer me, &c. for thou ſayedſt, I will ſurely doe thee good. What courage can wee

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haue to goe to the throne of grace vvithout the warrant of promiſe?

That our owne vileneſſe muſt bee remembred, it is euident, Ge. 32. 10. I am leſſe then the leaſt of thy mercies. Ezra. 9. 6, O my God, I am aſhamed and confounded to lift vp mine eyes, &c. for our iniquities are increaſed, &c. Thus then prepare thy ſelf to pray: Exerciſe thy thoughts before hand vpon theſe three things: 1 what a preſence full of maieſtie thou muſt come into: 2 what ſweete promiſes hee hath made to encourage thee: 3 what neede thou haſt to flie to his mercie. This will furniſh thee with humilitie tempered with cheerefulneſſe, and both whetted on and quickened by the feeling of thy owne neceſsitie.

To helpe thy meditations of Gods maieſtie, remember Pſalme 104. 1. O Lord my GOD, thou art exceeding great, thou art clothed with glorie and honour, &c. 1. Tim. 6. 16. who only hath immortalitie, and dwelleth in a light that none can attaine vnto &c. and ſuch like places.

To ſupply thee with words of promiſe: conſider Pſalme 50. 15. Call vpon mee &c. ſo will I deliuer thee &c. Iſ. 65. 24. yea before they call I will

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anſwer, and whiles they ſpeake I will hear. Iohn. 14. 13. Whatſoeuer you aske in my name, that will I do: and many ſuch teſtimonies.

To bring thee to ſee thine owne vileneſſe, ponder Iob. 5. 14. Man drinkes iniquity like water. chap. 25 4. Hee cannot bee cleane that is borne of a woman. Pſal. 51. 5. I was borne in iniquitie, &c. Rom. 7. 18. I knovve that in my fleſhe dvvelleth no good thing.

Gather account of thy particular ſinnes, as Iob did, cha. 9. 3. Viewe thy ſelfe often in the glaſſe of the Law.

1

A Prayer to bee prepared and enabled to pray.

O Almightie and eternall God, the alone giuer & beſtower of all good, without whoſe ſpeciall enabling, no man hath power to perform any ſpirituall duty as he ought: I beſéech thee be pleaſed to prepare my heart, and to quicken my affections, to this holie ſeruice of calling vpon thy Name: Make me to remember both who thou art into whoſe preſence I am come, and with whom I haue to doe, euen a God exceeding great, clothed with glory and honor: and what I my ſelfe am, euen duſt and aſhes, and a moſt vile

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and vnworthy ſinner. By this, I pray thee to ſtrike an awfull reuerence into my ſoule, that I may watch ouer my thoughts, and take good heede to my behauiour here before thee, leaſt my preſumption and want of due reſpect vnto thy maieſtie, ſhould turne my prayers into ſinne. Giue me a liuely ſenſe of mine own perſonall wants, and a diſtinct vnderſtanding both of thoſe good things which I haue receiued from thee, and of thoſe rich mercies which in thy word thou haſt promiſed to beſtowe: that ſo I may be furniſhed with matter, both for requeſt and for thankefulneſſe, and may become able by degrees out of mine owne féeling, to powre out my ſoule aboundantlie before thee: Alwaies let thy ſpirit of ſupplications bee with mee to aſſiſt mee, to ſanctifie my thoughts, to guide my tongue, and to helpe my infirmities.

Endue me with faith in thy promiſes, that I may come boldly to thy throne of grace, and may learne both to truſt vnto, and to awaite for thy ſaluation: not daring to limit thy maieſtie, or to preſcribe vnto thee, how or when to ſupply mee.

Let this exerciſe of praying bee a delight vnto mee, make mee conſtant in the vſe of it, knowing what ſpéedy acceſſe yͤ

prayers

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prayers of faith haue into thy preſence, and what a priuiledge it is for a mortall man, to haue free libertie of vnfolding his wants, and laying open his deſires and griefes before the immortall God: Euer (O Lord) let the end of my praying bee thy glory, and let mee make conſcience to be ſtill as plentifull in thankſgiuing, for mercies receiued, as I ſhall be earneſt in ſuing, for thoſe good things I ſtand in neede of. Grant me theſe graces, for my onely Sauiour and Mediators ſake Jeſus Chriſt. Amen.

A Morning Prayer, for priuate Families.

MOſt gracious GOD and louing Father, in all humilitie of ſoule, and vnfained acknowledgement of our bounden dutie, wee preſent our ſelues heere before thy throne of Maieſtie, and glory, deſiring in ſome meaſure to ſhew our thankfulneſſe for the multitude of thy mercies heaped vppon vs thy moſt vnworthy ſeruants. By thee at the firſt wee were fearefully and wonderfully made, thou coueredſt vs in our mothers wombes, thou gaueſt vs the ſhape of men and women, when it was free

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for thee to haue equalled vs vnto thy baſeſt creatures: ſince, it hath pleaſed thee to preſerue vs, to watch ouer vs and to guarde vs by thy prouidence, to open thy hand, and to repleniſh vs with good things, to giue vs food and rayment, health, libertie and peace. O Lord thy compaſſions faile not, but they are renued euery morning: euen in this night paſt we haue receiued an apparant euidence of thy loue: For whereas, for the ſinnes committed the day before, thou mighteſt euen in the dead of ſleepe haue taken our ſoules from vs, and ſo ſuddenly haue brought vs to our account, it hath beene thy pleaſure

ſure yet to ſpare vs: and not only ſo, but to refreſh vs with quiet reſt, and to bring vs in ſafety to the beginning of this day. Graunt (O Lord) wee pray thee, that the ordinary vſe of theſe thy kindneſſes, may not make vs the leſſe to eſteem them: but ſo affect our hearts with the apprehenſion of them, that wee may learne to admire thy mercie, which dealeſt ſo graciouſly with ſuch vnthankfull perſons as wee haue alwaies béene, and may euen binde our ſelues to ſtriue to ſhew all obedience and duty to thee, which doſt ſo enlarge thy goodnes vnto vs. But chiefely (O Lord) raiſe vp (wee beſéech thee) our hearts and our affec-

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affections from theſe outward fauours (the leaſt of which notwithſtanding is greater then yͤ beſt of our deſeruings) and drawe vs to the ſerious conſideration of thoſe bleſſings, which doe more directly concern a better life. Make vs thankfully mindfull of the grace of election, by which thou freelie choſeſt vs in Chriſt to be veſſels of mercie, before wee were; of thy ſending thy ſonne out of thine owne boſome, beeing in thine owne forme, to take on him the forme of a ſeruant, and to become obedient vnto yͤ death, euen the death of the Croſſe for our ſakes: of thy calling vs out of the kingdome of darknes by the power of the goſpell preached; of thy ſhining into our hearts by the enlightning of thy ſpirit; of quickning vs when wee were dead in treſpaſſes and ſinnes; of thy begetting vs againe vnto a liuely hope; of the firſt fruites of the ſpirit, and of that earneſt of our inheritance which thou haſt giuen vs: of the daily free vſe and libertie of thy word, whereby that great myſterie of godlineſſe yea euen thy whole counſell is clearly reuealed to vs. O Lord teach vs to conſider what miſerable creatures we were in our ſelues, and what a fearefull caſe we had yet beene in, if thou hadſt left vs to our ſelues:

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ſelues: that ſo the viewe of theſe vnſpeakeable and vndeſerued fauours may euen rauiſh our ſpirits, and ſo poſſeſſe our hearts that wee may conſtantly reſolue, henceforth to giue vp our ſelues as a liuing ſacrifice, holy and acceptable vnto thee, and to deuote all our powers both of ſoule and bodie to the glorie and honour of thy Name. And (Lord) enable vs heereunto wee praie thee: for wee are not ſufficient of our ſelues, to thinke anie thing, as of our ſelues, we are naturallie reprobate to euerie good worke. Open therfore the eyes of our mind, that we may ſee what is good, and what thou requireſt of vs: teach vs to make thy word our delight and counſellor: that by it wee may bee informed in thy pathes: put thy ſpirit within vs, and cauſe vs to walke in thy ſtatutes: let our eares continually hear a word behinde vs, ſaying, *This is the vvaie*: giue vs hearts of fleſh, yeelding, and pliable affections: ſubdue the crookednes of our nature, and bring it vnder the obedience of Chriſt. And when thou haſt entred vs into a good courſe, vphold vs therein by thy alſufficient grace, ſtabliſh vs in euery word and good worke, fill vs with the fruites of righteouſnes, let vs not bee idle nor vnfruitfull in our profeſſion:

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ſeſſion: but graunt that wee may bee euen rich in good works, and ſo may adorne the doctrine of thee our Sauior in all things, making the aduerſaries of thy truth aſhamed, when they ſhall haue nothing concerning vs to ſpeake euill of. And ſhielde vs (O Lord) we earneſtly intreate thee, againſt the malice and rage and furie of the Diuell: giue vs wiſedome to diſcerne his policies, and courage to reſiſt euen his moſt fiery aſſaultes; make vs wiſe againſt the beguiling entiſements of this ſinfull world: let vs not bee caried away with the ſtreame of theſe corrupt times: harden our faces, againſt the reproches & enmities of euill men: ſuffer vs not to be wearied nor to faint in our mindes for anie tribulations: ſanctifie vnto vs euerie affliction that it may bee a meanes to purge out our corruptions. Drawe our mindes from the loue of this preſent world, teach vs to vſe it as if wee vſed it not, grant that wee may euer remember that wee haue heere no continuing Citie: that ſo we may ſeeke for that kingdome that cannot bee ſhaken, but is eternall in the heauens: Cauſe vs to depend vpon thy prouidence, and to caſt our care and burden vpon thee: aſſuring our ſelues that thou which haſt giuen vs Chriſt, canſt not but

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with him giue vs all things alſo. And (Lord) if at any time we fall by occaſion into a fault (as who are we that wee ſhould preſume?) put vnder thy hand we beſeech thee, deliuer vs out of the mire that we ſinke not, let not ſinne ſwallowe vs vp, let it not growe ſtrong vpon vs, leaſt wee periſh. Enable vs vnto diligence and faithfulnes in our ſeuerall callings, teach vs to lift vp our hearts to thee for a bleſſing vpon our indeuours, and to remember that wee are alwaies in thy preſence: that ſo we may ſtudie to walke with thee, and to approue our verie thoughts vnto thee. Giue vs a ſober vſe of thy creatures, make vs readie to reach out our hands vnto the wants of others : beget in vs a godlie iealouſie ouer our ſelues, that we may walke circumſpectlie, taking heed to our ſelues, in our eatings, in our apparel, in our companie, in our recreations, often conſidering our wayes, and labouring quickly after euerie errour, to turne our feete into thy teſtimonies. And (Lord) cauſe vs to bee earneſtly mindful of the eſtate of thy whole Church: bleſſe all kingdoms and States profeſſing thy trueth, bee gracious eſpecially to this our kingdome, forgiue the crying ſins of the times, continue thy Goſpel, diſappoint the hope and expecta-

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pectation of all Papiſts, let them periſh as manie as haue euill will at Sion, diſcouer Antichriſt more and more, enlarge the teritories of thy Church, ſtabliſh thy kingdom of grace, haſten the kingdome of glory. Heape thy bleſſings vppon our gracious King, make him a further inſtrument of much good vnto thy choſen, bleſſe his Queene, proſper the work of thine own hands begunne in the yoong Prince, ſhew mercy to the reſt of the roiall progeny. Be gracious to the Councell, to the Court, ẏ Nobles, the Gentry of the Realme, graunt that they may all ayme at the honoring of thee, by whome they haue receiued honor amongſt men: Bee with the Magiſtracy & Miniſtrie of the Realme, make thy word to grow by the labours of thoſe whom thou haſt appointed to the ſeruice of thy church: Containe the ſubiects in their due obedience to authority, bring to nought all tumultuous & rebellious practiſes: comfort all thine afflicted ſeruants, refreſh them with a ſweete feeling of thy fauour. Giue vs compaſſionate harts, and a fellow feeling of others miſeries: prepare vs vnto the day of triall, and keepe vs by thy mightie power, through faith, vnto ſaluation. Graunt vs theſe good things, for Chriſts ſake: in whoſe name,

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wee commend our ſelues and our ſutes vnto thee, ſaying as he hath taught vs.

Our Father &c.

An Euening Prayer for priuate Families.

O Lord our God moſt mercifull and gracious in Jeſus Chriſt, among other thy mercies, with which thou dooſt euen follow vs thy moſt vnthankefull ſeruants, wee acknowledge this to bee none of the leaſt, that wee haue this comfortable freedome of comming into thy preſence, there to poure out our ſoules before thee, and to lay open our neceſſities vnto thee. Wee pray thee teach vs to value this priuiledge according to the true worth thereof : that we may come together to the performance of this duetie with glad hearts, and chéerefull ſpirits, reioycing in it that wee haue opportunitie giuen vs, to teſtifie ſome part of that great duetie, which in manie reſpectes wee owe vnto thy maieſtie. And now (Lord) being come before thee, wee cannot but confeſſe the vileneſſe of our eſtate : wee were conceiued in ſinne, and in ſinne wee haue continued all our dayes, wee haue euen drunke iniquitie like water, we haue drawne it after vs, and tyed it vnto vs as with cart-ropes,

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wickedneſſe hath béene ſwéete in our mouth, wee haue fauoured it and would not forſake it: wee haue euen made a mocke of ſinne, and it hath béene a paſtime to vs to doe wickedlie. Thou haſt often called vs, but we haue ſtill refuſed: thou haſt againe and againe ſtretched out thine hand, but wee haue not regarded: thou haſt ſought to reclaime vs, but wee haue hardned our neckes as it were yron ſinewes, & haue hated to be reformed. Thou haſt waited to haue mercie vpon vs, thy ſpirit hath ſtriuen with vs, thy very bowels haue beene troubled for vs: and how graciouſly haſt thou called vpon vs by thy word: ſaying, Returne yee Sonnes of Adam : why will yee die? Come vnto me and yee ſhall finde reſt for your ſoules : Yet wee notwithſtanding haue deſpiſed thy patience, wee haue abuſed thy goodnes, wee haue turned thy graces into wantonneſſe, and haue giuen thee cauſe to heape vpon vs all thoſe fearefull plagues, and puniſhments, which in the extreamitie of thy lawe are belonging to the wicked. When we looke into our hearts, wee ſee nothing but a confuſed heape of groſſe corruptions, vanitie, ignorance, frowardnes, vnteachablenes, dulneſſe, vnwillingnes & vnaptnes vnto good, proneneſſe & readineſſe to any manner of

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euill, ſecure, irreligious, profane, vncleane, enuious, couetous and gréedy thoughts, peruerſe and diſordred affections, all theſe (as it were) marching together to rebell againſt thee, and leading vs captiue vnto ſin. The verie wiſedome of our fleſh is death, and the ſpirits of our mindes are defiled: when wee looke forth into our liues, we behold ſins more in number then the haires of our head: when we take view of our ſelues in the glaſſe of thy Law, we can ſée in our bodies and ſoules, in our outward and inwarde man, nothing but vglineſſe and deformitie. Yea the ſinnes of this one day are ſufficient to bring

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downe vpon vs the eternall weight of thy diſpleaſure. How negligent haue we been in our callings? how haue wee yeelded to our own vnbridled luſts in the vſe of thy creatures? how haue wee cheriſhed in our ſelues worldly, carnall and voluptuous thoughts? how many bleſſings haue wee vnthankefully enioyed, neuer thinking vpon thee which didſt beſtow them? how haue we miſſpent this precious time which thou vouchſafeſt vs? how manie good opportunities haue we let ſlip, by which wee might haue edified our ſelues, & done good to others? how negligentlie haue wee kept our hearts, by meanes

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whereof ſathan hath got great vantage againſt vs? how ſlenderlie haue wee bewailed the iniquities of the times? how poorely haue wee ſtriuen againſt our owne corruptions?

O Lord, if thou ſhouldeſt ſtraightly marke our iniquities, O Lord, how ſhall wee ſtand, where ſhall we appeare, what ſhal become of vs? what anſwere ſhall wee bee able to make thee to one of a thouſand? And yet (moſt gracious God) which is worſt of all, cuſtome in euill, hath bred ſuch a hardneſſe in vs, and hath brought ſuch a cruſt vpon our conſciences, that wee cannot bee perſwaded that thy wrath is ſo terrible, or our ſinne ſo greeuous, or our eſtate ſo wofull as indeede it is. Hence it commeth that we do not ſtand in ſuch awe of thy maieſtie, as we ſhould, we doo not ſo tremble at thy iuſtice, nor eſteeme thy promiſes and mercies as wee ought to doe: wee beſeech thee therefore to take the ſtony hearts out of our bodies, and to put newe ſpirits into our bowelles, that wee may with feeling and with a liuely and ſenſible apprehenſion, confeſſe our ſelues to bee, as wee are: poore, and wretched, and miſerable, and blind, & naked, ſuch as in whom there is no goodnes, ſuch as to whom there is nothing due but ſhame and confuſion of face for euer. And

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heere (Lord) according to that meaſure of ſpirituall feeling which by thy grace wee haue attayned to, wee doe vtterlie renounce our ſelues, wee doe wholly diſclaime all hope of help by our ſelues, we account all that is in vs but as droſſe and dung, and do moſt earneſtly entreate thee to looke vpon vs in thy ſonne Ieſus Chriſt: accepting his death & his paſſion as a ſufficient, abſolute and compleate diſcharge for all our ſinnes whatſoeuer. O Lord; let the chaſtiſement of our peace be vpon him, and let vs be healed with his ſtripes: we haue no other name vnder heauen in which wee can be ſaued: and wee know that thou haſt ſealed him, and ſent him into the world, to ſaue thy people from their ſinnes: wee beſeech thee therefore for his ſake to bee at peace with vs, put away our tranſgreſſions like a cloude, and our ſins as a miſt, forgiue our iniquities, and remember our offences no more. And withall ſeale vp to our ſoules and conſciences the feeling of this thy loue by the gracious teſtimonie of thy ſpirit, that wee may knowe that there is peace in heauen for vs, and that Chriſt is made of thee vnto vs Wiſedome, Righteouſneſſe, Sanctification, and Redemption, and that nothing ſhall euer bee able to ſeparate vs from thy loue in him. We doe begge this at thy hands, ſo much the rather, becauſe wee ſée the vanitie of all things in this world: all things in it are ſubiect to vncertaintie: they are all lighter then vanitie it ſelfe: But thy loue in Chriſt is firme and perpetuall. For with thée there is no ſhadow of change, thy calling and giftes are without repentance: and therefore wee pray thee, ſettle vs in the aſſured perſwaſion of thy loue, to ẏ end that we may haue ſome comfortable vnderſtanding, that whatſoeuer doe befall vs here, howſoeuer wee be tried, yet after all, we ſhall lay downe our heads in thy peace, and be made partakers of thy glory. In the meane ſpace ſo long as thou ſhalt bee pleaſed to reſpite the dayes of our pilgrimage vpō this earth wee pray thee do not leaue vs to our ſelues, neither forſake vs: but giue vs, as pledges of thy loue, thoſe ſpirituall bleſſings in heauenly things, wherwith thou art wont to furniſh thy choſen: that ſo wee may make our conuerſation ſuch as becommeth the Goſpell, we may neuer diſcredit our profeſſion, or be a ſcandall and offence vnto others, but rather by our holy cariage may prouoke and winne others vnto thee. Helpe vs to this end, wee beſeech thee, againſt our manifold infirmities, againſt thoſe euils to which our natures doe moſt encline, enable vs to ſhake off that ſinne that hangeth ſo faſt on, ſtrengthen vs to euery good and holy duetie, make vs perfit in good works, ſanctifie vs throughout, and keepe our whole ſpirits, ſoules and bodies blameleſſe vnto the comming of Ieſus Chriſt.

Make vs thankefull (as becommeth vs) for thy many fauours, for that continuall preſeruation which thou affordeſt vs, for the comforts of this day both to our ſoules and bodies, for thy enlarging our time and opportunitie to repent: grant, we pray thee, that our thankefulneſſe may not ſtand onely in outward ſhowes; but that we may bee thankfull in deed and in truth, labouring to bee dutifull vnto thee, which art ſo mercifull vnto vs.

And inaſmuch as, O Lord, wee doe profeſſe to beleeue the Communion of Saints, therfore it becommeth vs to bee mindfull of others in our prayers beſides our ſelues: we are ſuters to thee on the behalfe of all thy people, ſparſed ouer the face of the earth: thou (O Lord) art priuie to their ſeuerall wants: thou art onely able to make a gracious ſupply; we beſeech thee for them as for our own ſoules. More particularly, wee poure out our ſoules before thee, for thoſe Churches which amongſt vs thou haſt planted and vnited

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vnder one gouernment. Our ſinnes (O Lord) chiefely our contempt of thy glorious Goſpell, doe deſerue a curſe, euen that thou ſhouldeſt remooue our candleſtick, and cleane put out the light of thy holy word, and withal make vs a by-word to the world by ſome extraordinarie iudgement: But, we pray thee in Chriſt vouchſafe to reuerſe thoſe plagues which wee haue deſerued, continue thoſe fauours which wee haue hitherto enioyed, continue and enlarge the frœdome of thy word, ſtabliſh the truth of Religion amongſt vs by a perpetual decrœ, both for vs and for our poſteritie after vs. To this end bleſſe all gœd means:

aboue others, our Soueraigne and King, enable him euerie day more and more to the diſcharge of that great duetie wherewith thou haſt entruſted him: lengthen his dayes, proſper his raigne, defeate his enemies: giue him and vs comfort in his Queene, and ioy in his poſteritie: Encreaſe wiſdome in his Councell, faithfulneſſe in his ſeruants, loialtie and true heartedneſſe in his ſubiects. Stir vp Magiſtrates and men in authoritie, to ſeek the aduauncement of thy glorie and the wealth of thy people. Make thy Miniſters able and willing to publiſh the ſecret of the Goſpell, water their endeuours with the deawe of heauen,

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heauen, that daily ſuch as belong vnto life eternall may be added to the church. And ſeeing thou art pleaſed to exerciſe diuers of thy ſeruants with the croſſe, ſome with ſickneſſe of bodie, ſome with perplexity of ſpirit, ſome with loſſe of goods, ſome with reſtraint of liberty, ſome in one kind, ſome in another, wee pray thee to ſweeten their afflictions, and to ſeaſon their ſorrowes with the comfort of thy Spirit: furniſh them with a meaſure of patience agreeing to the proportion of their triall, and put an end to their grieuances when thou ſhalt ſee it fit.

And (O Lord) make vs ready for affliction: teach vs to remember, that wee muſt through many tribulations enter into thy bleſſed kingdome. In our health, make vs mindfull of ſickneſſe, of death, and of our laſt account: that theſe things may not come vpon vs as a ſnare, but that wee may bee prepared alwayes in ſome good meaſure, to ſubmit our ſelues vnto thy moſt wiſe and holy appointments.

And now, O Lord our God, wee pray thee, to beare with the weakeneſſe and coldeneſſe of our prayers. Take vs this night into thy bleſſed tuition: wee know that thou dooſt neither ſlumber nor ſleepe, keepe vs from euill, keepe vs from the

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the malice of Sathan, from ſecurity and careleſneſſe, from dulnes and drowſineſſe of ſpirit, that if it ſhall be thy pleaſure to let vs liue vntill the morning, we may become ſo much the fitter to ſerue thee in our ſeuerall callings, ſo as may bee moſt for the glorie of thy great Name, through Ieſus Chriſt: in whoſe name we commend our ſelues and our vnworthy prayers vnto thee, ſaying as hee hath directed vs in the Goſpell, Our father, &c.

A Morning Prayer for a priuate perſon.

O Almightie Father, the Father of our Lord Ieſus

Chriſt, and in him my Father alſo, how vnworthy and wretched a creature were I, if receiuing ſo many bleſſings frō thee, I ſhould not ſtirre vp my ſelfe to returne ſome thankfulneſſe vnto thee for the ſame? It is euen thou (O Lord) which from my firſt being vntill now, haſt couered me vnder thy wings, and vnder thy feathers I haue beene ſure. My body & ſoule, my health, my ſtrength, my maintenāce, whence haue I theſe things but from thee? The ſafetie of this night, the quiet reſt, wherewith I haue béene refreſhed, to whome can I aſcribe it but onely vnto thee? That I haue liued hitherto, that I haue not béen béene ſwallowed vp with ſome ſuddaine iudgement, that Sathan had not had his will vpon me, that I knowe the way and the meanes vnto a better life, that I am deliuerd from the power of darknes & tranſlated into the kingdome of thy deare Sonne, that I haue daily acceſſe into thy glorious preſence: whence are all theſe, but from the fréedome of thy grace? If thou hadſt giuen me my deſert, I ſhould haue periſhed long agoe: it is from thy mercy alone that I am not conſumed.

O Lord make me aſhamed of my vnthankfulnes, wound my hart with the conſideratiō, of my owne dulneſſe, whome ſo many kindneſſes haue not wrought vnto more obedience. And vouchſafe, I pray thee, notwithſtanding the ſmalneſſe of my deſeruing, yet to looke graciouſly vpon this my morning ſacrifice of praiſe which I doe here tender vnto thy Maieſtie: let not I beſéech thee, the ſcantneſſe and barrenneſſe of my ſeruice, make thee to turne awaie thine eyes, and to haue no regarde vnto mine offering: But as thou art wont to ſpare thy ſeruants, euen as a man ſpareth his owne ſonne that ſerueth him, and in them to accept the wil for the ful performance: ſo be pleaſed to looke vpon me in Ieſus Chriſt, and for his ſake

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to remit my former vngratefulneſſe, and to ſtrengthen me by thy grace for the time to come, in ſome good meaſure to reforme the ſame. And to the end (O God) that I may manifeſt the truth of my deſire to be thankfull, I beſeech thee to beget in me a holy care both this day and for euer, to walk worthy of that calling whereunto I am called, to ſtudy to pleaſe thee with reuerence and with fear; and by a blameleſſe, pure and vnrebukeable conuerſation, to ſhine as a light amongſt men. I cannot, I confeſſe, doe this of my ſelfe, I haue in me the ſame corruption of nature which the moſt wicked hath: I intreate thee therefore to worke in mee that which is pleaſant in thy ſight: Giue me a cleane heart and a right ſpirit: make mee to vnderſtand aright the way of thy precepts, direct me in the path of thy commandements, knit my ſoule vnto thee, and make it to cleaue vnto thy teſtimonies: ſtay me and ſtabliſh me, that my footſteppes may not ſlide. Crucifie my fleſh with the affections and luſts: mortifie my members which are on earth: ſuppreſſe and ſubdue that lawe in my members, which leades mee captiue vnto the lawe of ſinne. Grant that I may ſenſibly feele the power of Chriſts death, killing corruption in mee, and the pow-

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er of his Reſurrection, rayſing mee vp vnto newneſſe of life: Make mee to reſolue, to renounce euen my ſweeteſt and beſt pleaſing ſinnes, and not to take libertie to my ſelfe to continue in any knowne vngodlineſſe.

Let it be enough that I haue hitherto giuen the reanes vnto mine owne luſts: graunt that heereafter I may take no thought for the fleſh, to content it, but may ſtriue rather to curb and ſubdue it, and to bring it vnder the yoke of due obedience. And (good Lord) increaſe my faith, and better my feeling and apprehenſion of thy loue, that I may with courage and cheerefulneſſe runne the race which is ſet before mee: Bleſſe mee alſo this daie in the dueties of my calling. Idleneſſe and godlineſſe cannot agree: and it is thy will, that in the ſweat of my face I ſhould eate my bread: Preſerue mee from all fraudulent, guilefull, oppreſsing, greedie courſes: Drawe my affections from the loue of the world: fixe my heart vpon the things which are aboue: If things ſucceede according to my mind, make me thankfull to thee which haſt giuen the bleſsing: if any croſſe come, make mee patient and carefull to profit by euery chaſtiſement. And becauſe the dailie occaſions of daunger to

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my ſoule are infinite, teach me to put on thy whole armor, and to keepe my hart with all diligence, to furniſh my ſelfe with holy meditatiōs, to make a couenant with mine eyes, to keepe my mouth with a bridle for the auoyding of all filthy communication, to vſe ſuch words as may miniſter grace vnto the hearers, to be ſober in diet, wary in diſports, moderat in apparell, choice in my company, and euer to practice that continuall feare which hath a promiſe of bleſſedneſſe. Finally (Lord) ſo guide mee through the courſe of this whole day, both in my priuate and more publique imployments, that if I liue by thy ſufferance vntill night, I may haue much comfort in the taking notice of thy grace and goodneſſe towardes mee: and all this for Chriſt Jeſus ſake thy onely Sonne, and my alone Sauiour.

An Euening praier for a priuate perſon.

MOſt mercifull God and gracious Father in Jeſus Chriſt, were it not that thou haſt made a gracious promiſe in thy word, that whatſoeuer is aſked of thee in the name of thy Sonne, ſhall bee beſtowed, I ſhould not dare to preſſe into thy preſence, beeing guilty to my ſelfe of ſo many

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my ſinnes which I haue heaped vp in thy ſight, from the beginning of my dayes vntill this preſent.

I am by nature (O Lord) the child of wrath, a vaſſall of Sathan, no better then a verie firebrand of hell. It is thy great mercie, that I eſcaped the furie of thy wrath, due vnto mee at the verie inſtant of my birth, in reſpect of that maſſe of corruption which I brought with mee from my mothers wombe. Neyther haue I, ſince I came to vnderſtanding, any whit amended or bettered my firſt eſtate: but I haue added to it a numberleſſe number of tranſgreſſions, breaking euerie of thy commandements, by thought, word and deed, ſinning in many things againſt knowledge, againſt cōſcience, and againſt that light which thou haſt giuen mee: yea, cleane againſt many vowes and promiſes of better obedience. I haue no colour of excuſe, nothing haue I to plead in the defence of my many ſlips: if I diſpute with thee, I muſt needes lay my hand vppon my mouth, and learne to abhorre my ſelfe in duſt and aſhes. And (Lord) giue mee, I beſeech thee, a fleſhy and melting heart, that nothing may more affect mee or touch mee more deepely, then to ſee my owne vileneſſe, and how diſobedient and ſtub-

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borne I haue beene towardes thee, which haſt euen heaped vpon mee ſo manie fauours. Make me aſhamed of my barrenneſſe and vnfruitfulneſſe in my profeſſion, who haue giuen thee iuſt cauſe to range me among thoſe hypocrites which make a ſhew of godlineſſe, but yet denie the power thereof. Beget in me that godly ſorow which cauſeth true repentance neuer to bee repented of: that I may be grieued in my verie ſoule for my ſins, not ſo much becauſe of the danger of hell that followeth, as becauſe I haue offended thee, the loue of whoſe Maieſtie ought to bee a ſufficient motiue to obedience. And for the furtherance of my humiliation & ſorow, cauſe me O Lord, to ſearch and to try my waies, to call my ſelfe to a ſtraight account, that I may ſee my ſinnes in particular, the vanity of my hart, my extream deadnes & ſecuritie, my pride & hautines of ſpirit, my backwardnes to all good ſeruices, my worldly-mindedneſſe, my ambitious, riſing and crauing thoughts, my want of charity and mercy to others, my miſcariage in my place & calling, my idle and vnbeſeeming ſpeeches, my offenſiue and ſcandalous behauiour: thus (O Lord) make mee carefull to rip vp my heart and life, that ſo I may ſet my ſins in order before mee, and may thereby

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become the more humble and the more forward to caſt down my ſelfe before thee, and to iudge my ſelfe, that I may not be iudged of thee. Yet withall (moſt gratious GOD) make mee able in the midſt of all this, to reach out the hand of faith, and to lay hold vpon Ieſus Chriſt, whom thou haſt ordained to be the reconciliation for my ſins. I knowe (O Lord) the vertue of his bloud, that it can make my ſinnes, though they were as crimſin, yet to become as white as ſnow. O then (I beſeech thee) couer my filthy nakedneſſe with his glorious righteouſnes: cloath mee with the garments of his ſaluation, that ſo therby I may bee holy and vnblameable & without fault in thy ſight. Speake peace vnto my conſcience by thy holy ſpirit. Say vnto my ſoule, I am thy Saluation. My faith (O Lord) is but weake and poore: ſtrengthen it, I beſeech thee, & bring it forward by thy mightie working, vnto more perfectiō. Thou haſt promiſed not to quench the ſmoaking flaxe, nor to breake the bruſed reede: beare then, I pray thee, with my ſcantnes, and helpe my vnbeliefe, perfit the worke of thy owne hands, performe it vntill the day of Ieſus Chriſt. My faith is that I muſt liue by: it is my victory: thou (O Lord) in mercy haſt begun it:

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cheriſh it (I beſeech thee) together with all thoſe graces which accompany ſaluation, that they may bee in me, as a well of water, ſpringing vp into euerlaſting life. And grant that I may not be preſuminglie ſecure touching mine owne eſtate, but may euer and anone bee prouing and examining my ſelfe, whether I am in the faith or no: and that I may alſo ſtudy and ſtriue to giue euidence of my faith, by ſhewing forth good works, and by bringing forth good fruite, euen fruite worthie amendement of life. I am compaſſed about with many weakeneſſes, and (as I haue found by the experience of this one day)

day) Sathan is full of malicious cunning to worke vpon all aduantages: O Lord, ſtrengthen mee to reſiſt him, giue mee holy wiſedome to diſcouer his ſleights, and grace to withſtand his moſt ſharpe aſſaults. Arme mee alſo againſt the reproches and obloquies of the world. I haue learned in thy word, that if I ſerue thee in ſincerity, my name ſhall be put out as euill amongſt men: giue mee both care to cary my ſelfe out of the reach of iuſt exception, and reſolution alſo to ſacrifice my credit & eſtimation, yea, euen my life it ſelfe if neede be, to thy glorie.

Teach mee to learne of

the author and finiſher of my faith, to deſpiſe the ſhame, and to endure the ſpeaking againſt of ſinners, in reſpect of that eternall weight of ioie and glorie which is ſet before mee. And now (Lord) with the bowing of my Soule, I bleſſe thy name for this daies preſeruation. How many euils haue I eſcaped, to which I was ſubiect by nature, and to which I had made my ſelfe ſubiect through ſin? It is thou (Lord) onelie which makeſt mee to dwell in ſafetie. Stretch out the wings of thy grace & protection ouer mee this night: though ſleepe ſeize vpon the eyes of my bodie, yet let not ſecuritie oppreſſe my ſoule:

keepe me from idle fancies, and from vaine dreames: giue me a ſober and ſanctified vſe of all outwarde refreſhing, that I may alwaies in all things aime at this one thing, namely, how I may bee the better fitted to ſerue thee faithfully in my place and calling: and that for Chriſt Ieſus his ſake, thy onely ſonne, and through thy mercie, my louing Sauiour, Amen.

A more particular Morning Prayer on the beginning of a Sabbath day.

Manifolde (O Lord) are thy mercies, & thy goodneſſe is infinite. In euery particular

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ticular which befalleth mee, I haue aboundant experience of thy loue. It is much (moſt gracious God) that I, which haue ſo many waies prouoked thee, ſhould bee let to liue to behold the light and comfort of the day: But much more is it, that hauing beene heretofore a profaner of thy holy day, a barren and an hypocriticall profeſſour of thy Word, a fruitleſſe and an vnprofitable hearer, I ſhould yet enioy the bleſſed opportunity of another Sabaoth. How iuſtly mightſt thou long ſince haue fatted vp my heart and giuen mee ouer vnto a reprobate mind, taking from mee the comfortable and happy freedome of going into thy houſe, and of giuing attendance vpon the poſtes of thy doores? O teach mee (I pray thee) to value thy mercie in this behalfe according to the true worth thereof: Suffer mee not ſlightly to entertaine either this or any other of thy fauours. And, as thou haſt brought mee to the beginning of this holy reſt: ſo enable me, (I beſeech thee) to the ſanctifying it, and to ſuch a kind of ſpending the ſame as thou requireſt. Teach mee to remember that it is thine owne ordinance, euen one of thoſe vnchangeable lawes, which thou wroteſt with thine owne finger, that this day ſhould after a more ſpeciall maner be diuer-

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diuerted and deuoted to thy ſeruice, & that thou haſt not therefore reſtrained outwarde imployments in our callings becauſe idleneſſe pleaſeth thee, or becauſe eaſe giuen vnto yͤ fleſh is a part of thy worſhip: but yͭ thou haſt in thy infinit wiſdom ſo appointed it, that being freed from all other incombrances, wee might wholly applie our ſelues, either to the publike or priuate exerciſes of godlineſſe. Giue mee therefore grace (I moſt humbly intreat thee) that I may call thy Sabaoth a delight to conſecrate it as glorious vnto thee, and that I may beware of dooing mine owne waies, or of ſeeking mine own will, or of ſpeaking vaine words, and may euen bind my ſelfe to a ſerious and continued courſe of ſeruing thee in the practice of ſuch dueties as belong to the hallowing of this day. I know, O Lord, that herein I ſhall meet with many lets: mine owne corrupt nature will repine and think this a yoke and a burden that cannot be endured: abroad in the world, I ſhall ſee many vaine faſhions, followed by great troupes, making thy daie a daie of carnall pleaſure; I ſhal bee derided and ſcorned, if I refuſe to doe as others doe. I ſhal meet alſo with many cunning perſwaders, which will ſeeke by plauſible reaſons to drawe mee from diligence and

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conſtancie in this courſe. O Lord (I beſeech thee) euen with the bowing of my heart, to make me ſtrong againſt all theſe withdrawments: Grant that I may more eſteeme obedience to thee, then either the contenting of mine owne ſenſuall affections, or the auoiding of reproach among profane perſons, or the ſatiſfying of men: be their pretences, what they may be. I am taught (O Lord) and I do believe it, that thy yoke is eaſie, and that thy commandements are not grieuous: and I knowe that by a holy vſe in theſe religious ſeruices, I ſhall make them ſo familiar vnto mee, and ſhall alſo finde that exceeding ſweetnes in them, that I ſhal euen long for thy Sabaoth before it comes, and the time wil ſeeme ſhort vnto mee that is ſo beſtowed. And for this day (moſt louing Father) I pray thee bleſſe vnto me the particular buſineſſes thereof. In praying, giue me reuerence to thy Maieſtie, ſenſe of mine owne wants, faith in thy promiſes, freſh remembrance of thy former kindneſſes, charitable and compaſſionate, and yeelding affections towardes others. In hearing, vouchſafe mee an vnlocked and an vnderſtanding hart, a right iudgement, meekneſſe of ſpirit, liuelineſſe of affection, faſtneſſe of memorie. In communicating at

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thy table, beſtowe on mee an humbled ſoule, a hungering heart, a cõſcience purged from dead works, power of ſweete meditation vpon the death of Chriſt. In looking vpon the adminiſtration of Baptiſme, affoord mee mindfulneſſe of mine owne vowe, remorſe for my often failing in that ſolemne promiſe, earneſtnes of deſire for the good of the baptized, ioy for the increaſe of thy Church. In ſinging, take from me all both dulnes and vanity, make mee to ſing with a grace in my heart, ſtill ſtriuing to lift vp my ſoule vnto thee. Enlarge my heart towardes others, as occaſion ſhall be offered, that I may bee readie to giue to thoſe that want, forwarde in euerie good worke, comfortable to the ſicke, tender hearted to thoſe whome thou haſt humbled, apt to make peace, where diſcorde is. Let all workes of mercie be a delight vnto me, and make mee carefull not to ſtay till I am prouoked, but to ſeeke occaſions to doe good. And when I am priuate (O Lord) ſanctifie my thoughts, that I may meditate in good things, and may hide thy word in my ſecrete parts, and may loue it, and eſpecially that I may ſhewe the fruite of it in all my conuerſation. Finally, I humbly pray thee, ſo to guide me both in publike and priuate dueties, that

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when it commeth to euening, I may feele my knowledge to be encreaſed, my faith ſtrengthened, my ſoule & conſcience aboundantly refreſhed, and all this for Chriſt Ieſus his ſake, and for thine owne Names ſake, Amen.

Another Prayer, ſomething more ſpeciall, reſpecting the hearing of Gods word.

ETernall God moſt gracious and mercifull in Ieſus Chriſt, euery good giuing and euery perfect gifte commeth downe from thee: thou haſt commanded that if anie man lacke wiſedom, he ſhould aſke of thee, and thou haſt promiſed to deny nothing that is aſked of thee in thy ſonnes name: In obedience vnto this thy commandement, and in aſſurance of thy readineſſe to make good thy promiſe, I doe heere caſt downe my ſelfe before thee, praying thee, as at all other times, ſo now eſpecially to be good vnto mee. I am now (O Lord) by thy gracious prouidence, to be a partaker of thy holy word, the preaching whereof is the ordinary meanes appointed by thee to ſaue my ſoule, and to drawe me out of the power of ſathan vnto thine owne ſelfe. I, for my part, am vnworthie of ſo great a fauour as to bee admitted to

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heare it, and I am euery waie vnfit & vnable to heare it with profit. My hart is full of blindnes & ignorance, my affections are froward and vntractable. I am euen reprobate by nature vnto euery good duty: I am dul of hearing, ſlowe of conceit, backward to entertain, but apt to let ſlip any good inſtruction. I beſeech thee in Ieſus Chriſt, by the working of thy ſpirit, to reforme within mee theſe corruptions: Make me as a new borne babe to deſire the ſincere milke of thy moſt ſacred word; graunt that I may reioyce at it, as one that findeth a great ſpoyle, let it bee better vnto mee, then thouſands of gold & ſiluer: Open my heart, as thou didſt the hart of Lydia, that I may euen with a kinde of hunger and greedineſſe attend vnto the things which are deliuered: cleare the eyes of my mind, & anoint them with that precious ſalue of thy ſpirit, that the ſcales of ignorance may fall from them, and that I may ſee the wonders of thy Law, euen thy hid wiſedome, which my nature of it ſelfe is not able to diſcerne: And becauſe thou haſt promiſed to guide the humble in thy waie, and to reueale thy ſecret to the meeke, take from mee, I praie thee, a proud heart, teach mee to become a foole in my ſelfe, that I may bee wiſe in thee: Suffer me not to meaſure the

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myſteries of thy kingdom by mine owne blinde reaſon and and corrupt affection: but giue me grace to deny my ſelfe, and to labour to bring mine owne thoughts into captiuitie vnder Chriſt, that I may not dare to oppoſe mine owne conceites and fancies vnto the maieſtie of thy trueth reuealed in thy word. Giue vnto the Preacher, a doore of vtterance, that hee may open his mouth boldly, to publiſh the ſecret of thy Goſpell. Direct his tongue that hee may ſpeake vnto my conſcience, and that if there be any cloſe corruption lurking in me (as Lord, who can vnderſtand his faults?) the ſearching power of thy word may diſcouer it, and rippe it vp euen to the very bottome. And vouchſafe vnto me that méekneſſe of ſpirit, and ſuch calme and yéelding affections, that I may not repine nor murmure at reproofe, but may loue him rather that rebuketh, and may take it as a ſpeciall fauour from thee, that I am not ſuffered to goe on in ſinne, nor giuen ouer to mine owne corruptions. In euery point of holy doctrine taught mée, make mée to remember who it is that ſpeaketh by the mouth of man, that I may receiue the word as a meſſage from thee, whether it bee comfort, or reproofe, or inſtruction, and ſo may giue it that reue-

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rence and that awefull reſpect which is due vnto thy holy oracles: And becauſe, O Lord, as I am naturally forgetfull, ſo the diuell watcheth to catch away the word as ſoone as it is deliuered, therefore I pray thee to ſtabliſh my memorie, that I may hold faſt thy bleſſed truth, and may alwayes haue it in ſtore againſt the time of need.

To this ende, make mee carefull in the vſe of all good priuate meanes, ſuch as are Prayer, Meditation, Conference with others, as occaſion ſhall require. Beget in mee a godly diſcretion, that I may diligentlie ſearch the Scriptures, whether the things I heare, are ſo, and may try all things: neither raſhly rejecting, nor ſuddenly beléeuing whatſoeuer is deliuered. And when I haue found thy truth ſo ſtabliſh my heart, that I may not wauer nor be caried about with euery wind of doctrine, but may continue in the things which I haue learned, labouring daily to bee led forwarde vnto more perfection. And ſith hearing and knowing without practice doe but encreaſe vnto more condemnation, therefore (O Lord) do thou ſo water that which I heare, with thy heauenlie deawe, that it may bring foorth much fruite in my life, and that I may bee a

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credit to my profeſſion, and no diſgrace nor ſlãder to thy truth: Grant all theſe things for thy dear ſons ſake Ieſus Chriſt: to whom with thee and thy bleſſed Spirit, I deſire to aſcribe all honor and glory, now and for euer. Amen.

After the hearing of the word.

STirre mee vp (O Lord) I humblie praie thee, to an vnfained and ſincere acknowledgement of thy kindneſſe, who haſt now bin pleaſed, notwithſtanding my former vnprofitableneſſe, and ſlight eſtimation of thy holy word, yet to vouchſafe me the comfortable liberty of enioying it. How iuſtly mightſt thou long ſince, for my great contempt, haue made my hart fat, giuing mee ouer into a reprobate ſenſe? What other thing haue I deſerued of thee, who haue from time to time beene ſuch an vnreuerent, negligent, and careleſſe hearer? Yea (Lord) euen my laſt cariage, in that holy exerciſe which I haue now bin at, hath beene ſo farre different from that became me, that thou maiſt iuſtly make thy word to bee a ſauour of death vnto mee: But (O gracious God) thou which art good vnto mee, in making me to ſee my owne defects, bee mercifull alſo in giuing mee a heart to lament them, & ſuffer thy ſelfe in Jeſus

Chriſt to be intreated of mee, freelie & finally to remit them. Let neither them, nor anie other of my ſinnes ſtand at this time betwixt mee and thy bleſſing, but vouchſafe to water the ſeede of thy word caſt into my heart, with the deaw of thy heauenly bleſſing, that it may not bee made vnfruitfull, but may worke mightily in me, to the enlightning of my minde, to the ſetling of my iudgment, to the comforting of my heart, to the reformation of my corrupt affections, and to the leading mee on vnto more & more perfection.

To that end, make mee both mindfull and carefull to vſe all thoſe good helps, which thou haſt ſanctified to the rubbing vp of our memories, and to ẏ quickning of our dull and ſlowe affections: ſuch as are buſie and ſerious meditation in the cloſet of mine own heart, humble conference with others, diligent ſearching the ſcriptures, to find out the ground and certaine proofe of things deliuered.

And when matters are made plaine vnto mee, and proued to mee to bee thy expreſſe reuealed will, graunt that I may yield my full aſſent vnto them, not once daring to meaſure them by the crooked rule of mine owne corrupted reaſon: and not onely ſo, but that I may loue them, and

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embrace them, and hide them, and lay them vp euen in the midſt of my heart: and may likewiſe binde my ſelfe to the ſpeedy and conſtant practice of them: that ſo I may not be in the number of thoſe which make a ſhew of godlines, but deny the power thereof, and which heare much, but reforme nothing, and ſo doe both diſgrace religion, and heape vp wrath againſt themſelues: but that I may haue my fruite in holineſſe, being both an ornament to my profeſſion, and a meanes of winning others by my pure and blameleſſe conuerſation.

I know (O Lord) that to performe this, will be a ſeruice of no little difficultie. My fleſh which is euer luſting againſt the ſpirit, will rebell, I ſhall be apt to growe weary of weldoing, euill men will deride me, and I ſhall be a matter of ſcorne to the vngodlie: ſathan will finde out many hinderances, and many means by which to make good dueties irkſome vnto mee. I beſéech thee therefore to furniſh mee with that holy reſolution, and with that ſpirit of courage, that I may neither delay to begin, when thou commaundeſt to ſet forward, nor yet may breake off where thou requireſt continuance of obedience: but that my courſe may be like the waie of the righteous, which like the

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light, ſhineth more and more vnto the perfit day: ſo ſhall thy Name be glorified, mine own ſoule comforted, and others edified by my good example, and I more and more occaſioned to bleſſe and praiſe thy Name in Jeſus Chriſt thy Sonne, and my Sauiour, Amen.

Another of the like nature, reſpecting the Sacrament of the Lords Supper.

I Am taught (O Lord) that without thee I can doe nothing, and that all mine endeauours are in vaine without thy bleſſing. In due regarde whereof, I am become an humble ſuter vnto thy maieſtie,

ſtie, that thou wouldeſt bee pleaſed to proſper and to direct my preſent purpoſe of communicating at thy table. It is thy will that I ſhould often come vnto this holy banket, for the ſtrengthening my faith, and for the preſeruation of the memorie of Chriſts death. O Lord, ſtrike my heart with reuerence vnto it, as vnto thy ordinance, and as to a feaſt to which thou haſt tyed thy more eſpeciall preſence, that I may not dare to preſſe in before thee vnprepared. Before I come, teach mee to growe into a verie ſtrict examination of mine owne Soule, that I may ſee how I haue liued, and in what meaſure

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I am furniſhed for ſo waightie a ſeruice. And becauſe I know that the more I looke into my ſelfe, the more I ſhall ſée mine owne nakedneſſe and deformitie, therefore I pray thee to ſupply mee from thy infinite fulneſſe: Giue mee a through vnderſtanding of the miſery of my eſtate, who am by nature a childe of wrath as well as others. Make me to ſee the hainouſneſſe of thoſe innumerable euils, and groſſe ſinnes, which I haue multiplied before thee from time to time: nay, which I haue runne into ſince my laſt preſenting my ſelfe before thee at thy board, when I promiſed better obedience. O cauſe my ſtony heart to bleede within mee, when I thinke vpon mine owne ſcantneſſe in good duties, and vpon my delight and forwardneſſe to tranſgreſſe. Make me to be aſhamed and euen confounded in my ſelf, for thoſe many enormities which from my corrupt and vnreformed heart, do continually breake forth into my outward man, euery member being a verie weapon of vnrighteouſneſſe to doe ſeruice vnto ſathan. Thus (O Lord) ſhall thy mercies in Chriſt be ſweet vnto me, & I ſhall come with an hungring & thirſting ſoule vnto thy Table. And I pray thee to increaſe in mee that gift of faith, that I may both come to this thine ordinance

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nance with a deſire to enlarge it, and may alſo feele it to receiue ſtrength and growth of aſſurance of mine own perſonall and particular intereſt into the death of Chriſt. Remoue farre from mee all ſwelling, diſdainefull, and vncharitable affections: O Lord, this is a feaſt of loue, & to it a malicious and reuengefull heart can be no welcome gueſt. And when I haue preſented my ſelfe at thy table, I beſeech thee to reſtraine my idle and gadding thoughts, drawe them to the earneſt and ſerious meditation of that which is the life of the Sacrament, the death of my Sauiour. Rauiſh my ſoule with yͤ admiration of his loue, that ſhould giue himſelfe to die for me a moſt vile, vnworthie and ſinfull creature. Stir me vp, euen to vow and cōſecrate my ſelfe for euer vnto him that hath vouchſafed himſelfe to be a ſacrifice for me. And after I haue receiued theſe pledges of thy loue, and ſeales of thy fauour in thy deareſt Sonne, O make me truly thankful to thy maieſty, and careful both at the preſent, and euer after, to ſhew forth the fruits of thankfulnes in an holy and religious conuerſation, to thy glory, the good of others and mine owne eternall comfort in Ieſus Chriſt my Sauiour. Amen.

Preſently

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Preſently after Receiuing, before the Thankſgiuing by the whole Congregation, a man may ſecretlie lift vp his ſoule on this faſhion.

AFfect my heart (O Lord) with this euidence of thy loue, teach mee in it to ſee the riches of thy grace, who art pleaſed for my weaknes ſake, by ſuch familiar meanes to figure out before me, and to ſeale vp vnto my ſoule a treaſure of that infinite worth, as is thy fauour in Jeſus Chriſt. O that I may as ſenſibly féele his death to be ſwéete vnto my ſoule, as I doe theſe creatures of bread and wine, to afforde a pleaſing taſte and refreſhing to my body. O Lord, euermore giue mee ſuch a feeling. And now (O heauenly Father) ſuffer mee not to depart hence forgetfull of thy kindneſſe: but grant that I may now at this inſtant euen couenant with mine owne ſoule, to walke in a better courſe of holy obedience then heretofore, reſpecting all thy commaundements, and endeuouring alwaies to haue a cleare conſcience before thee and before all men: that ſo glorifying thee in this life, I may bee glorified with thee in thy kingdome through Ieſus Chriſt. Amen.

Before a Iourney.

O Lord, thou haſt graciouſly promiſed in thy word, to be with mee whitherſoeuer I go, and that thoſe miniſtring ſpirits, thy holy Angels, ſhall pitch round about mee, and beare me in their hands. A glorious and a comfortable priuiledge I confeſſe this is, that I who am by nature a childe of wrath, and a very vaſſall of Sathan, ſhould bee aſſured of ſo high a hand of heauenlie protection. I pray thee now at this time to make good this thy mercie to mee, being by neceſſarie buſineſſe to trauell from mine owne place. Manie bee the perilles, to which both by nature and by deſert I am ſubiect, no man is able to number them, or by his owne ſtrength and policie to auoide them. Compaſſe thou me with thy fauour as with a ſhield, go before mee as thou didſt of old before thy people in the wildernes, it is onely thou which canſt make me to go and come in ſafetie. Some put their truſt in outward helps, but cauſe thou mee to remember thy Name, and to make thy truth to be my ſhield and buckler. A horſe is a vaine helpe, and ſhal not deliuer any by his great ſtrength, neither is the mighty man ſaued by his power. It is better to truſt in yͤ lord, then to haue confidence euen in princes.

If thou (O Lord) bee my light and my ſaluation, whom ſhall I feare? If thou bee the ſtrength of my life, of whom ſhall I be afraid? Let this (I pray thee) be the anchor of my ſoule, both ſure and ſtedfaſt: ſuffer no power of Sathan, to remoone my faith from this foundation. Howbeit (moſt holy father) if it ſhall bee thy pleaſure, in this my iourney, to bring ſome croſſe vpon me, either by making mee a prey to ſpoilers, or by ſome other hazard: I beſeech thee, prepare me to it, giue me patience and comfort in it, and an holy aſſurance, that no outward inconuenience can ſeparate me from thy loue in Chriſt Ieſus.

Make me alwaies mindfull of this, that thy fauour muſt not bee meaſured by theſe outward accidents, and cauſe me euer to hold faſt this rule, that, All things ſhall work together for the beſt vnto thy ſeruants: And (O good God) as in my trauails, I am deſirous of thy fauor, ſo teach mee (I deſire thee) to make conſcience of thy feare: that as I expect and craue protection from thee, ſo I may apply my ſelfe to yeeld obedience to thee. Wherefore when I am alone, graunt that I may poſſeſſe my heart with holy thoughts, and may diligently watch ouer my ſelfe, for yͤ preuenting of all corrupt and vncleane cogitations. Let mee neuer preſume vpon the aduantage of ſecrecie, or of my being not knowne by face in the places where I come, to do any thing that ſhall be contrarie to the profeſſion of a Chriſtian.

And if I light into the companie of others, make me carefull to ſeeke opportunities of doing good, and that I may neuer frame my ſelfe to the humors of profane perſons, but in a godly diſcretion may ſo cary my ſelfe, as that I may neither wilfully make my ſelfe a ſcorne vnto the wicked, neither yet may for any reſpectes doe ought which may eyther wound mine owne ſoule, or make them thinke that I am of the ſame vnreformed diſpoſition with themſelues.

Thus (Lord) in an aſſured expectation of thy gracious guidance, I betake my ſelfe to mine intended courſe, and commend both it, and theſe my requeſts vnto thee, in the name and worthineſſe of Jeſus Chriſt, my onelie Mediator and Redeemer, Amen.

After a Iourney.

FArre bee it from mee (O Lord) that I ſhould craue mercies of thee in my neceſſitie, and then forget to ſhewe my thankefulneſſe for them when they are beſtowed. Gracious haſt thou been vnto me, from the beginning of my life eutill vntill now. As ſoon may I number the ſand of yͤ ſea, as make an exact rehearſall of all thy fauours. There is no day, or houre of the day, or minute of the houre, in which thy bleſſings are not renewed towards me. Oh that I could be ſo truly and effectually thankfull as becommeth mee: Oh that my hart within me might euen melt for griefe, that I haue paſſed ouer ſo manie of thy kindneſſes without regarde. Behold, how now alſo thou prouokeſt mee to this dutie, O quicken me (I humbly pray thee) thereunto. Make

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mee diligentlie to looke backe into the courſe & order of this whole iourney, and to obſerue by degrées, how thou haſt bin good vnto mee: how thou haſt bleſſed my going out, and my comming in, and brought mee in peace to mine owne home. Many daungers might haue ſwallowed mee vp, which yet (through thy goodnes) I haue eſcaped. Sundry times hath there beene (ſuch is the brittleneſſe of this houſe of claie which I beare about me) but euen a ſteppe betwixt mee and death, out of the iawes whereof, thy right hand and thine arme hath ſaued mee. I can aſcribe nothing to mine owne prouidence, neither can I ſay that my ſafetie is the rewarde of mine owne deſeruing: Not vnto mee, O Lord, not vnto me, but to thy name dooth the glory belong. And now grant (I beſeech thee) that the ſenſe of thy loue, may beget in mee ſuch a loue of thee, and of that which thou commandeſt, that I may willingly and cheerefullie, and with full purpoſe of heart, deuote my ſelfe to thy ſeruice, accounting (as my dutie is) euery new kindneſſe to be (as it were) a new bond, and a freſh encouragement thereunto. Graunt mee both this and all other needfull mercies, for Chriſt Ieſus ſake, Amen.

The Chriſtians ſute for grace to liue vprightly in his perſonall calling.

IT is thine ordinaunce, O thou the wiſeſt God, that euery ſonne of Adam, in the ſweate of his face ſhould eate his bread: thou haſt fitted euery man to glorifie thee in ſome ſpeciall calling: Thou wouldeſt not that anie ſhould liue like an vnprofitable burden of the earth, miſſpending his precious time, and waſting away thy creatures, doing no good to humane ſocietie. Heerein thou haſt giuen vs thine owne example: for euen thou workeſt hitherto: and albeit that thy great buſineſſe of creating all things, ended with thoſe ſixe firſt daies, in which euery particular was brought forth by thee in his proper kind, yet thy prouidence is neuer intermitted, in it neither ſleep nor ſlumber ouertaketh thee: And thy ſonne Chriſt Ieſus, whiles in the daies of his fleſh, he humbled himſelfe to liue as a man vpon this earth, both in his priuate life attended vpon a painfull trade, and when the time came of his publiſhing himſelfe to the world, went about doing good, yea and with that cheerfulneſſe, that it was meat vnto him, to do the will, and to finiſh the worke of him that ſent him. And are not thy holy Angels alſo in continuall action? obeying the voice of thy word, and miniſtring for their ſakes which ſhal be heirs of life? Who am I then (O my God) that I ſhould not reioice, that it hath ſeemed good vnto thee, to ranke mee amongſt other thy ſeruaunts, and to ſet me (as it were) my proper taſke vpon which to giue my beſt attendance?

Grant, I pray thee, that I may not grudge thereat, as at ſome vneaſie burden put vpon me, but that I may contentedlie and comfortably vndergoe it, euen like that glorious creature, the ſun, who hauing his tabernacle ſet him in the heauens, reioiceth like a mightie man to run his race. And ſéeing, O Lord, thou haſt not placed mee in this calling for mine owne priuate good alone, but alſo for a more publique and common benefite, giue mee ſuch an honeſt, ſincere, and charitable hart, that I may determine with my ſelfe, neuer to ſéek, no nor yet willingly to receiue that gain, which commeth by the wronging, or wringing, or loſſe of others.

Let me euer remember that golden rule: Whatſoeuer I would that men ſhould doe to me, of doing euen ſo to them. Let it neuer ſlippe out of my mind, that the wages of vnrighteouſneſſe, is put into a broken bag, & that as the good man ſhall giue inheritance vnto childrens children, ſo the riches of vanity ſhall diminiſh: and that thou wilt drawe euen out of the belly of the oppreſſor, the ſubſtance which he hath deuoured: or if it doe continue with him, it ſhall bee for his greater hurt, his owne eaſe ſhal ſlay him, and his proſperitie ſhal deſtroy him. Let me therfore, I pray thee, chooſe rather a little with thy bleſſing, then great reuenewes with thy curſe, and iudgement attending thereupon.

And if ſo bee it ſhall bee thy pleaſure to bleſſe my baſket and my ſtore, & to increaſe my portion by my honeſt induſtry, O keepe mee, I humbly intreat thee; that I may not ſet my hart vpō it, let not my riches be my ſtrong citie, or as an high wall in my imagination: but grant that as my lot is enlarged, ſo I may be more and more afraide of my ſelfe, leaſt the care of this world, & the deceitfulneſſe of riches, ſhould choake in me the ſeedes of grace, and ſteale away my mind from better things. And therfore make it my care, good Lord I beſeech thee, to follow my calling with that holie meaſure, as that I may not ſo farre ingulfe my ſelfe into the buſineſſes of it; that I ſhould abridge and ſcant my ſelfe of conuenient opportunities for heauenly and ſpirituall purpoſes: and as I ſhall feele thy hand to bee opened towards me, ſo open my heart and my hand towards others: knowing, that as hee which ſcattereth ſhall be more encreaſed, ſo he that ſpareth more then is right, ſhall ſurely come to pouertie. Euer make me to conſider thy all-beholding preſence that al things are naked in thy ſight, and that thou wilt ſurelie bring forth to iudgement euery ſecret thing: that ſo I knowing thee to be a witnes to all my courſes, my care may bee to walke as in thy ſight, and to approue my ſelfe vnto thee by an euen & vpright behauiour. Vnlock, O Lord, the treaſures of thy rich mercies, and afford vnto mee both theſe and all other conuenient and needfull graces, in and for Chriſt Ieſus ſake. Amen.

His petition to bee armed and prepared for afflictions.

I Am taught (O heauenly Father) by thy holy word, which thou haſt left vnto mee to bee my counſellor, and to make me wiſe vnto ſaluation, that I muſt through many afflictions enter into thy kingdome: when I meditate vpon the liues and courſes of thy holy ones, which haue now en-

ended the daies of their pilgrimage, and are entred into reſt, I finde that they all paſſed, through great tribulation: Nay, Chriſt himſelfe, the authour and finiſher of my faith, did firſt ſuffer before he entred into glorie.

Of this bitter cup therefore muſt I alſo drinke, O Lord, if I belong to the number of thy choſen.

Thoſe whom thou haſt ordained to be veſſels of honour for thine owne vſe, thou wilt purge and ſcoure, and make cleane by varietie of croſſes.

This I know (O my God) and am perſwaded of. But now, when I looke into mine owne heart, and conſider mine owne ſtrength, I finde ſuch a baſe ſpirit of fearefulnes, ſuch a ſtrong affection vnto peace and quietneſſe, and ſuch a lothnes and vnwillingnes to beare the yoake, that I cannot but euen doubt with my ſelf, what will become of mee in the day of triall: when I heare of reproaches in good name, loſſes in goods, paines and tortures in body, vexations, & horrors, and perplexities in minde, tentations by ſathan, combats & conflicts with yͤ feare of death and of iudgement, my fleſh doth euen tremble thereat, and O Lord (thinke I (who or what am I, that I ſhould endure the very leaſt of theſe:

Whither now ſhall I goe to gather heart and courage, but vnto thee (O thou preſeruer of man) and how happy were I if I could rightly eſteeme this happines of hauing ſuch freedom of acceſſe vnto thy throne of grace? Here therefore doe I proſtrate my ſoule before thee, earneſtly beſeeching thee, in the name of Chriſt, to bee mercifull vnto mee in this behalfe. And firſt of all, O moſt tender Father, becauſe ſuddaine euils, dooe bring with them ſo much the greater griefe, grant that I may often (and that ſeriouſly) thinke vpon the certaintie of afflictions, and how vaine a thing it is for mee, in the ſurging waues of this worldlie ſea, to promiſe vnto my ſelfe continuall peace.

Thus (thou bleſſing this meditation vnto mee) the croſſe ſhall neuer come vppon me at vnwares, my thoughts being taken vppe with continuall expecting it. And then, O Lord, when thou haſt thus framed mee to liue as a man alwayes waiting for ſome triall, let it bee thy pleaſure alſo, to furniſh and to ſupply mee with ſuch graces as belong to the comfortable enduring it.

Giue mee a readineſſe of heart, to ſubmit my ſelfe alwaies to thy appointments, that I may neuer dare to repine or grudge at thy proceedings, giue me a portion of ſtrength proportionable to that weight which thou wilt lay vppon mee, that I droupe not vnder the burden, that I faint not in my minde: Giue mee feeling of thy loue in Chriſt, that that may preuaile againſt all diſcouragements, and that I may interpret it to bee a fruit of thy loue that thou dooſt afflict mee.

Giue mee faith in thy promiſes, ſo firme that it maie not bee ſhaken by the ſtorme, nor I growe wearie or wauering in waiting for thy mercie to releaſe mee. Giue mee wiſedom to iudge aright of the reaſons of thy trying mee, and to make a holie vſe of euery chaſtiſement: giue me care to ſtore vp in the midſt of my heart, ſuch comforts as thou in thy word haſt reuealed for ſeuerall viſitations, that I maie not be then to ſeek for comfort, when I ſhall chiefely want it: finally, giue me a ſtedfaſtneſſe of reſolution to caſt my burden vpon thee, and to hold this faſt, that thou art bound by thine owne promiſe neuer to forſake mee. Beeing, O Lord, thus armed, out of the ſtorehouſe of thy rich grace, I ſhall enter the combate with courage, I ſhall goe through it with conſtancie, & end it with ioy, looking for that crowne of life which thou haſt promiſed to thoſe that loue thee, and whome it was thy good pleaſure, before all worlds freely to loue in Chriſt Jeſus, to whome be praiſe for euer, Amen.

A prayer for the afflicted in what kind ſoeuer.

O Gratious GOD, how happy am I, who haue ſo ſtrong a tower as thy great Name to run vnto, eſpeciallie now in this ſad and heauie day of tribulation: I ſée (O Lord) by continuall experience, that the helpe of man is vaine, and that all earthly contentments, notwithſtanding the flattering ſhew they make, yet are but as a ſtaffe of reed, vpon which

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if a man leane, it will run into his hand and pearce it. If I turne mee to my ancient louers and friends, it may bee they will ſtand aſide from my plague, and mine old accquaintance wil hide themſelues, and I ſhal be euen as a ſtranger in the ſight of my familiars: If I ſeeke to my neighbours, alas, what refreſhing ſhall I finde? Truth it is, O God, and thou haſt ſo ordained that he which is in miſery ſhold be comforted by his neighbor: but men haue forſaken the feare of the Almightie: ſo that hee, which is ready to fall, is as a deſpiſed lampe, and few are apt to weepe with him that is in trouble: Beſides, the greateſt part are ſo ouercome with groſſe ignorance, that they are miſerable comforters & phyſicians of no value, not able to miniſter a word in time to him that is wearie. Whither then, or to whom ſhall I go but vnto thee, O moſt gratious & tender Father? Thou art a pittifull God, thy compaſſions are great, thou art the Father of mercyes, & the God of all comfort, thou makeſt the wound, and bindeſt it vp, thou ſmiteſt, and thy hands do make whole, thou haſt commaunded to call vpon thee in the day of trouble, and thou art a helpe readie to bee found. To thee, therefore do I lift vp my ſoule: Encline thine eare, O Lord, and heare, open

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open thine eyes (O Lord) and ſee, looke mercifully vpon thine afflicted ſeruant: the dayes of ſorrow are com vpon me, euen changes & armies of miſeries are againſt me. If my griefe were weighed, it would be heauier then the ſand of the ſea: I am broken with one breaking vpon another. Make me (I pray thee) to conſider ſeriouſly, that it is euen yᵘ which haſt done all this, that theſe things come not by chaunce, but by thy prouidence and certaine appointment, that ſo I may bee dumme and not open my mouth to murmure or repine. Open mine eyes, that I may ſee mine owne deſeruings, and what cauſe I haue giuen thee euen to cruſh me to peeces with thy heauy iudgements, yea to cauſe the pit of thy eternal vengeance to ſhut her mouth vpon mee. What cauſe haue I left vnto mee to complaine, when I am leſſe then thy ſmalleſt mercie, and my ſins greater then the greateſt ſorow thou haſt laide vpon me? It is thy loue, O Lord, from whence this proceedeth. In this courſe, thou doſt offer thy ſelf vnto me as to a ſonne. thou knoweſt my corruptiōs, the rebellion of my heart, the crookednes & vnreformednes of my nature, thou ſeeſt before ſome great euil that I am like to fall into, if I bee left vnto mine own courſe, thou findeſt

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mee to bee forgetfull of my dutie to thee, cold in prayer, backward and lumpiſh in holy ſeruices, well-neere lulled aſleepe in the common ſecuritie of the times: It is thy wiſedom to rouſe me vp, and to put thy hooke of affliction into my noſtrils, to bring mee backe into that good way from which I am falling. I knowe thou dooſt therfore chaſten me, that I may not bee condemned with the world. O teach me (I pray thee) to learne to iudge my ſelfe, to ſearch & to try my waies, to prie into my courſe by-paſt, that I may finde out thoſe euils which beare in mee the greateſt ſwaie, and may in ſome meaſure vnderſtand, that it is which thou aymeſt at in afflicting me. And enable mee withall to reforme mine errors, to recouer my wandring, and to get a happie victorie ouer my rebellious fleſh: that I may be able to ſay hereafter, It is good for mee that I was in trouble, bleſſed bee the time that the Lord afflicted mee: and how ſweete is the quiet fruite of righteouſneſſe, which ſpringeth forth from the bitter roote of tribulation.

In the meane ſpace (O Lord) vntill it ſhall pleaſe thee to put an end to my preſent grieuances, teach me, not to make haſte, or to ſeeke by vile and vnwarrantable courſes to wind my ſelf out of thy hands,

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but graunt that I may tarrie thy leaſure with patience, not daring to preſcribe vnto thee what to doe. And when this ſtorme is ouer, and the ſorrow paſt, O kéep me from ſecurity, make mee to remember the vowes and promiſes of obedience which I now make vnto thee, prepare me to a freſh triall, that my care may be to bee prouided for whatſoeuer thy pleaſure ſhall bee to lay vpon me. Heare me in this, and in all other my ſuits, for his ſake in whom thou art beſt pleaſed, euen Ieſus Chriſt the righteous. Amen.

A Prayer in reſpect of ſome loſſe receiued, as of honor, or goods, &c.

O Eternall God, the God of prouidence, the orderer and the diſpoſer of all things both in heauen and earth: Be ready (I beſeech thee) to heare the prayer of thy diſtreſſed ſeruant. Help my weakneſſe, I entreat thee, & quicken me to the performance of this dutie of calling vpon thy Name. I am euen aſhamed of my ſelfe, to ſee mine own faintnes, and how ſoone I am caſt downe vpon euery occaſion. O raiſe me vp (I praie thee) and make mee to lift my heart towardes

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thee, according to whoſe good pleaſure all things come to paſſe: Is it not thou (O Lord) which haſt layde theſe things vpon me? art not thou he who doth giueſt and takeſt at thy will? art not thou the Iudge which makeſt lowe, and which makeſt high? Shall I murmure againſt thee, which haſt ſuch an abſolute and vncontroulable ſoueraignty ouer al? ſhal I receiue good at thy hand and not euill? O kéepe downe my repining & mutinous and diſcontented thoughts, allay the height and hautines of my ſpirit, teach me how to be abaſed & to haue want, make mée to ſée the vanitie of that which I was wont euen to admire, and to ſet my heart vpon. Let this abridgement bee a ſchoolemaſter vnto mee, that I may learne by it to drawe mine affections from theſe fading and tranſitorie commodities. O Lord, what is honour? Is it not a blaſt, or as ſmoak which quickly vaniſheth? What is wealth? Is it not lighter then vanity it ſelfe? doth it not take her to her wings as an Eagle and flie into the heauen? O knit my heart henceforth vnto thee: O bleſſed Father, faſten my affections on the things which are aboue, where Chriſt ſitteth at thy right hand: make mee to lay vp treaſure in heauen, & to ſeeke after that kingdome of thine, which cannot

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be ſhaken: frame my heart to the choice of the better part, of which I can neuer bee depriued. Let mée affect the true honour which ſtands in the faithfull ſeruice of my Sauior. Let me labor for that enduring and durable riches, which conſiſts in the knowledge of thee, and in the féeling of thy gracious fauour. Suffer me not (I pray thee) ſo to limit thy power, as to thinke that thou art not now able to ſupplie me, ſith the meanes which I was wont to enioy, is taken from me: but make mee faithfully to conſider, that thy hand is not ſhortened, but that thou haſt enough in ſtore for thoſe that loue thee. Thou art able to giue me a great deale more, & after thou haſt exerciſed mee awhile, to bleſſe my laſt daies with more abundance then the firſt: thou canſt make the litle meale in the barrell not to waſte, and the ſmall quantity of oyle not to diminiſh: thou canſt cauſe a ſmall thing to be better vnto mee then great riches to the mightie, and a dinner of greene hearbes to bee more ſauory to me, then a ſtalled Oxe to them. O therefore I beſeech thee, reſtraine my deſires, make me willingly to ſubmit my ſelfe to thy wiſedom: Let thy prouidence and promiſe be my ſtore-houſe and the ſtocke that I relie vnto: let this ſatiſfie mee, that

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though I loſe all that I haue, yet inaſmuch as thou haſt once loued mee in Chriſt, I ſhall neuer loſe thy fauour. And let not the beholding of my children and family diſharten mee, or make mee to caſt perils, and to ſay, Wherwith ſhall I feede them? How ſhall I cloath them? O Lord they are better then many ſparrowes, and dearer vnto thee then the lylies of the field: thy promiſe of mercy is entailed to my poſteritie: O let my faith reſt vpō this foundation. Prepare mee (I pray thee) to further trials, make me readie by degrees to loſe euen my life it ſelfe, if it may bee for thy glorie. And thus, O Lord, delideſiring to reckon euen this croſſe (though my vnreformed nature doth gaine-ſay it) among thy chiefeſt fauours, I commend my ſelfe and my poore prayers vnto thee in Chriſt Ieſus thy beloued ſon, and my beleeued Sauiour. Amen.

A Prayer, fitted to the loſſe of an eſpeciall friend, as a Father or Husband, &c.

O Almightie Lord GOD, whoſe glorie is aboue the heauens, and which haſt thy dwelling on high, but yet abaſeſt thy ſelfe to beholde the things in the earth, be pleaſed,

euen

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euen for thy deareſt Sonnes ſake, to caſt downe thy compaſſionate eye vpon my afflicted and grieued caſe. Comfort (Lord) comfort, I pray thee, thy ſeruants ſoule, ſuffer me not to bee ſwallowed vp of diſcouragement. Thou haſt taken from me the verie ſtaffe of mine eſtate, one, vpon whō (in the eye of fleſh and bloud) all my comfort did depend: He is now gone the waie of all fleſh, and hath made his bedde in the dark: yet thou, O Lord, ſtil liueſt, thou art alwaies the ſame, and thy yéeres ſhall not faile. O raiſe vp, I beſeech thee, my languiſhing and diſcouraged heart, my drouping thoughts: make mee to looke towards thee, from whom alone al comfort commeth. Haſt thou done this, and ſhall I controule it? Is death thy meſſenger, & ſhall I murmure at his cōming? Is my deareſt friend, whom I loued as mine owne hart, gathered vnto thee, his appointed moneths being now expired, & ſhall I lament his happines? Doſt thou ſtill hold me with thy hand, & euen compaſſe mee about with thy gracious prouidence, and ſhall I diſtruſt? Is thy purpoſe and promiſe and power to bee my God, the ſame yet that it was, and ſhall I bee doubtfull, as though I had made fleſh mine arme, or as if thou, O al-ſufficient GOD, wert tied vnto

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outward meanes? Muſt not I alſo ere it be long make the graue my houſe, and lie down with others in the duſt? Is there not an aſſured hope that all that liue and dy in the Lord Ieſus, ſhall be ioined together after death, and at the laſt day be caught vp in the cloudes to meete the Iudge in the ayre, and after that to bee euer with the Lord? I moſt earneſtlie beſeech thee therefore, O my moſt gracious God, to moderate my paſſionate & vnruly thoughts, to bring my violent affections into a holy compas: Let me not be ſorrowfull like thoſe which haue no hope, make me to reioice on his behalfe, whoſe pilgrimage is at end,

end; and whoſe Chriſtian and holy courſe dooth euen aſſure mee, that thou haſt receiued him into euerlaſting habitations. Teach me to haue a holy and prepared longing for the daie of my diſſolution: And grant mée that grace and wiſdome, ſo to loue thoſe whome both Nature and Religion bind me to reſpect, that I may alwaies conforme and ſubmit my affections to thy moſt wiſe and ſoueraign diſpoſings. To bee without apprehenſion of ſuch loſſes, I knowe by thy word, that it is impious: to be extream and without meaſure in paſſion, is deſperate: Kéepe me, I beſéech thée, in the mean, that my ſorrowes may bee

tempe-

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tempered with comfort, & my heart may alwaies bee fixed ſurely vpon thee: Afford mee both this and all other needfull fauours, in and for the merits of my alone Sauiour Jeſus Chriſt, Amen.

The Orphanes lamentation.

THy word (O Lord) which is the word of Truth and cannot lie, hath teſtified of thee, that thou art The helper of the fatherleſſe: Heereby haue I (poore forſaken wretch) taken heart vnto my ſelfe, to flie vnto thy mercy ſeat, and (as it were) into thy lap, freely to poure out my lamentations. Left I am to the mercileſſe mercie of this cruell world: and death hauing cloſed the eyes of my deareſt parents, in whoſe ſight I was not a little tender, my eſtate in cõmon vnderſtanding is verie miſerable.

Some there are which will ſeeme to pittie mee, and who will ſprinkle ſome common words of compaſſion on mee, but no trueth of comfort commeth from them. Nay, euen thoſe of neereſt acquaintance, and who during the life of my parents, did profeſſe the greateſt loue, do now looke ſtrangely on me, and their behauiour and faſhion is, as if they did not knowe me. Moſt true doe

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I find the ſaying of Salomon, that the friends of the rich are many, and that the poore is hated euen of his own neighbours, his friends will depart far from him, and though he be inſtant with words, yet they will not regarde him. When in feare of oppreſſion, I flie vnto them which are armed with authoritie to relieue me, though I ſpeak with prayers, they anſwere roughly, and ſo are their harts ſet vpon bribes, that nothing but a gifte in the boſome will perſwade them. Thus is affliction added to my miſerie, but no man careth for my ſorow. All this is through thy prouidence (O thou which ſitteſt at the ſtern and diſpoſeſt all things): I knowe that out of thy mouth, and from thy decree, proceedes both good and euill. Whither then ſhall I look, but vnto thee that haſt ſmitten me? Who can binde vp my wound, but onely thou that makeſt it? I lift vp therefore my heart with mine eyes and hands, to thee that dwelleſt in the heauens: As the eyes of ſeruants looke vnto the hand of their Maſters, ſo ſhall my eyes wait vpon thee, vntill thou haue mercie vpon mee. I am ſure (becauſe thy word hath ſo aſſured me) that thou wilt not forſake for euer, but though thou ſende affliction, yet thou wilt haue compaſſion, according to the mul-

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multitude of thy mercies: Thou puttest my teares into thy bottell, all my grieuances are noted in thy Register: My ſoule ſhall therefore cleaue vnto thee, and vnder the ſhadowe of thy wings will I reioice. To thee doe I commit my ſelfe, vpon thee alone do I caſt my care, O (I beſeech thee) caſt not off my ſoule: Vpon thee haue I beene ſtaied from the wombe, thou art he which tooke mee out of my mothers bowelles: Whom haue I in heauen but thee? and I haue deſired none in earth with thee: Thou ſhalt be the ſtrength of mine heart, and my portion for euer. I ſee more and more how good it is for me to drawe neere to thee: My friends haue deceiued me as a brooke, and as the riſing of yͤ riuers they paſſe away, but with thee there is no ſhadow of change. No man did euer truſt vppon thee and was deceiued.

Friends may dy, and returne to their earth, but thy yeeres endure from generation to generation. Thou giueſt to beaſtes their foode, and to the young rauens that cry: Thou clotheſt the graſſe of the field, the verie ſparrowes are reſpected by thee. Am not I (O Lord) much better then they? O make mee to depend vpon thy goodneſſe, and to knowe that if I ſeek thee, I ſhal want nothing that is good: Thy eye is

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is vpon them that feare thee, and vpon them that truſt in thy mercy. The hearts of all men are in thy hands, thou madeſt euen the Egyptians to fauour thy people: and as thou cauſedſt the verie rock to yield water for the thirſty, and the deuourer to affoorde foode for Sampſon, ſo thou canſt turne the hearts of thoſe that moſt neglect mee, and make euen ſtrangers and men vnknowne to become kind vnto mee.

¶ Let it bee my care to ſerue thee, and to walke before thee in vprightneſſe, and then I am ſure with thee there is enough in ſtore, and thy prouiding can not faile me. Stirre me vp to ſeeke thy kingdome, and the righteouſneſſe therof, and all things elſe ſhall bee ſupplied to my comfort. Aſſure my ſoule that thou art my Father in Jeſus Chriſt, then ſhall I bee ſure that thou hauing prouided for mee a better inheritance, wilt not forſake mee for theſe outward things. Harken I beſeech thee) to theſe deſires of my ſoule, and breed in me a ſtedfaſt expectation both of theſe and of all other needfull graces, for the merits of Jeſus Chriſt my Sauiour. Amen.

The

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The Captiues Prayer, taken by a forrain Enemie, or otherwiſe impriſoned for debt, or vpon any like occaſion.

OUt of the déepe places do I cal vnto thee (O Lord) let thine eares attend vnto the voice of my prayers. Behold, here I dwell in darkneſſe and in the ſhadow of death, being bound in miſery and yron, and féeding vpon the bread and water of affliction. Cloſed I am in priſon and cannot get forth. I do know and confeſſe ỹ thy iudgements are right, and that thou haſt afflicted me iuſtly. Full idly and vainely did

did I ſpend my precious time in the day of my libertie, walking in the way of mine owne heart, ſeruing luſts and diuers pleaſures. To bee tyed to the duties of my calling, or otherwiſe earneſtly & buſily to follow any courſe that might bee for thy glory, it was a burden and a griefe vnto me. Manie other ſins there are, of which I am guilty before thee, which haue deſerued both this, and a farre greater puniſhment, yea euen to be held vnder darknes in euerlaſting chaines, and to bee plunged with ſathan and his angels, into the lake which burneth with fire & brimſtone world without end. But (Lord) there is plenty of mercy with

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thee, and thy compaſſions faile not, thou art good & gracious, and of great kindneſſe vnto all them that call vpon thee. Giue eare (I beſeech thee) to my praier, and hearken to the voice of my ſupplication: Let the beames of thy fauor ſhine into this deſolate and comfortleſſe place, with which I am encloſed: Refreſh and reioice my diſtreſſed & grieued ſoule, for vnto thee doe I lift vp my ſoule. Looke downe from the height of thy ſanctuarie, and heare the mourning of the priſoner. Sanctifie this great croſſe vnto me, that it may be a means to humble me, and to bring mee to a through ſight & ſenſe of mine own deſeruings:

Sweeten it alſo with the comfortable taſte of thy fauor and loue in Chriſt. And although my body be ſtraitned, yet enlarge my ſpirit, that I may now be more feruent in prayer, more ſtrong in the deſire and longing for thy grace then heretofore. Suffer mee not to growe wearie with waiting vpon thee, or with looking or expecting for thy mercifull goodneſſe in my deliuery.

Let me not preſume ſo farre as to take vpō me to preſcribe thee how to deale with mee, or when and by what meanes to enlarge mee: But graunt that I may both contentedlie and quietly tarie thy appointment, aſſuring my ſelfe

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that when thou ſeeſt mee to be more fitte for libertie then for reſtraint, thou wilt beſtow it on mee. In the meane time, proportion (I pray thee) my deſires and affections to my preſent meanes: As I haue but little, ſo make me contented with a little; and as my diet is but coorſe, my lodging but vneaſie, & the ayre not ſo ſweet as I was wont to enioy, ſo frame my mind and bodie to a patient bearing of all theſe vnpleaſing inconueniences: Make mee often to meditate and thinke with my ſelfe, that if ſuch a priſon as this, in which a man may finde ſome intermiſſion of ſorrow, and out of which hee may conceiue hope of deliuery, bee ſo irkſome to mee, then how wofull is that dungeon of hell, whereof the prince of darkneſſe is the keeper: and where, as the torment is eaſeleſſe, without all intercourſe of any refreſhing, ſo it is endleſſe, without all poſſibilitie of getting from it: And then, O Lord, let this meditation worke with mee, both to the humbling of my ſoule, whoſe deſert it is to be eternally ſhut vp in that loathſom pit, and to the inlarging of my thankfulnes vnto thee the God of mercy, who haſt ſent thy ſonne, to free me from that intolerable captiuity. Cauſe me withall (I beſeech thee) to bee as ſenſible of my bondage vnder

der the tyrannie of ſin and ſathan, as I am of my detainement in this preſent thraldom, and as deſirous to be drawne out of it into the glorious libertie of thy children, as I now am, to be freed from this impriſonment: and if it ſhall heereafter bee thy pleaſure to reſtore mee to my deſired freedom, O make me euer mindfull of the vowes and promiſes of good things, with which I am now ready to bind my ſelf vnto thee: that ſo thy mercie may neuer bee forgotten by mee, but may be euer freſh in memory to quicken mee to the diligent and faithful ſeruice of thee, who art the only God, in three perſons, the Father, the Son, and the holy Ghoſt, to whome bee honour and glorie, might, maieſtie and dominion, world without end. Amen.

The ſlandered perſon, laden with vniuſt reproaches, thus commendeth his caſe to God.

GReat is my griefe (O Lord) neither is it to me a ſmall vexation, to ſee how wicked men haue ſharpened their tongues againſt mee. They doe ſhoote out bitter wordes like arrowes, and wound me with their multiplied lies, as with a razour that cutteth deceitfully: and as dead flies do

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cauſe to ſtink and putrefie the oyntment of the Apothecarie, ſo do they make my good name to become euen vnſauorie amongſt men. O how bitter is this vnto me, euen as gal, and how doth my ſoule euen pine away within mée to conſider it? Yet (O gracious God) why ſhould my ſpirit bee ſo perplexed in me, hauing ſuch freedome of acceſſe vnto thy Maieſtie? Thou art ſet in the throne of righteous iudgement, theſe cloudes and miſts of foule reproaches, cannot hide the truth of my cauſe frō thy all-ſeeing eyes. To thee therfore doe I appeale, and in thee doe I put my truſt: iudge thou me according to my righteouſnes, teouſneſſe, and according to mine innocency that is in me. I cõfeſſe (O Lord) that in thy ſight I am a moſt vile, and wretched ſinner, and that if I ſhould diſpute with thee, I could not aunſwere thee one thing of a thouſand. Therfore in the caſe betwixt thee and my ſoule, I wil lay my hand vpon my mouth, and abhor my ſelfe in duſt and aſhes.

But as for theſe mine aduerſaries, whoſe tongues are as the coales of Iuniper, in reſpect of them, thou knoweſt mine vprightneſſe, and how vntrue theſe things are which they put vpon me. And indeed this witnes of my conſcience is my chiefe reioycing, and

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with it I do ſecretly ſolace my ſelfe againſt all their moſt bitter and poiſonfull accuſations. This maketh mee to haue boldneſſe towarde thee, and with comfort to truſt vnder the ſhadow of thy wings, vntill theſe afflictions ouer-paſſe. Send thou from heauen and ſaue me from the reproofe of theſe that would ſwallow me vp: Kéepe mee ſecretly in thy Tabernacle from the ſtrife of tongues.

Furniſh mee with patience (I beſeech thee) vntill thou pleade my cauſe and execute iudgement for me: repreſſe my tumultuous and ſwelling ſpirits, that I may not render euil for euill, nor rebuke for rebuke,

buke, but that I may heartily pray to thee, euen for my moſt vehement accuſers. And (O Lord) if they belong to thee, open their eies that they may ſee their error, touch their hearts, that they may bee ſorrie for their bitterneſſe: Otherwiſe, if they bee ſuch, whome thou (who vnderſtandeſt all things) dooſt knowe to bee incurable, repreſſe their rage (I praie thee) let their lying lippes bee made dumbe, which cruelly, proudly, & ſpightfully ſpeake againſt the righteous. As for me, vphold me in my integritie, ſtabliſh me in euery word and good worke, enable me to ſuch an holy & blameleſſe conuerſation, that thoſe which reproach me as an euill dooer, may bee either won vnto thee by my good example, or elſe may be made aſhamed when they be not able to blame my behauior in Chriſt. Teach me to remember that this is not the one halfe of that which I muſt ſuffer for thy ſake, if I will be faithfull, that ſo I may reſolue to ſacrifice not my good name onely, but euen my life it ſelfe for thy glory. Thus, O Lord, relying vpon thy promiſed readines to heare the prayers of thy ſeruants, haue I heere poured out my ſoule before thee, beſeeching thee to vouchſafe a gracious audience, both to theſe and all other my humble ſutes, not for mine owne ſake, but for thy Sonne and my Sauiours ſake Chriſt Jeſus. Amen.

The Perſecuted for a good & righteous Cauſe, and brought into hazard, both of his liberty and life, is directed thus.

I See now, O my moſt gracious God, & in Jeſus Chriſt moſt kind and louing Father, the truth of that which thou thy ſelfe haſt reuealed in thy bleſſed word, euen that All that will liue godly in Chriſt, ſhall ſuffer perſecution: Thy beloued ſon told his diſciples, that they ſhould haue in the world much trouble, and bee vexed and hated, and continually moleſted for his ſake. And now (Lord) it is thy good pleaſure to call mee vnto this ſeruice, euen to beare witneſſe to thy truth by my ſuffering. Much weakeneſſe I acknowledge, that I find in my ſelfe, to ſtand out in ſo iuſt a quarrell, much vnworthines to bee aduaunced to ſuch an honour. Before thee therfore do I caſt downe my ſelfe (for from thee is euery perfit gift) beſéeching thee to make thy power apparant in mine infirmitie: and to ſtrengthen me, poor wretch, that I may chéerfully take vp my croſſe and follow thee.

Breathe into me, by thy ſpirit, the ſauing knowledge of thine vndoubted truth, that I may be firmely ſetled therein, and fully aſſured of the goodneſſe of that cauſe, which I am called to maintaine.

Out of the mouth of babes thou haſt ordained ſtrength, thou canſt make euen the vnlearned, and the men without knowledge to ſpeake, to the aſtoniſhing & amazement of the mightie: It is thy inſpiration yͤ giueth vnderſtanding. Endue me with courage, that I may ſpeake of thy teſtimonies before kings, and may not be aſhamed: Seaſon withall, my zeale & boldneſſe, with ſuch méekneſſe and reuerence, yͤ there may be in my behauior no appearance of vain glorie, but that all may ſée, that it is the honour of thy Name, and the defence of thy truth which I ſéeke for. Ground me ſo ſure vpon the rock of truth, ſhed ſo abroad thy loue, and the féeling therof into my inward parts, giue me that earneſt of my future inheritance, and that taſte of the powers of the world to com, that no winds, or ſtorms, either of plauſible perſwaſions, or of hard & cruell vſage, or of varietie of torments ſet before me, may be of any force and power to remoue me.

Drawe my meditations often, vnto the prince of my ſaluation Ieſus Chriſt, who was alſo conſecrated through afflictions. Enable me to learn by his example, to endure the croſſe, and to deſpiſe the ſhame for the ioy which is ſet before me. Let mee neuer forget it, that if I ſuffer as a Chriſtian, I am a partaker of his ſufferings, I beare his mark vpon me, and that this light affliction which is but for a moment, ſhall cauſe vnto mee (it beeing the way which thou haſt ſanded out to heauen) a farre moſt excellent and an eternall weight of glory. And when I feele any cowardlie feare to ſurpriſe mee, and my ſelfe almoſt readie to faint in my mind, then bring it to my remembrance, that if I deny thee, thou wilt deny mee alſo, if I caſt away my confidence, thou wilt alſo caſt mee off at the laſt day. And ſeeing without thee I can doe nothing, make mee earneſt in prayer, and a continuall petitioner to thy Maieſtie. from thee to bee ſupplied with all neceſſarie graces, ſuch as thou knoweſt to bee fit for my preſent caſe. Take from mee all truſting to mine owne ſufficiencie: open mine eyes that I may more and more ſee mine owne ſcantneſſe, and the weakneſſe that is in mee for weighty ſeruices: Make me to know that my ful dependance vpon thee, ſhall be my chiefeſt ſtaie: and that as without thee, I cannot ſtand, ſo being vpheld by thee, I ſhall not miſcarry. And if it ſhall be thy pleaſure to deliuer mee from this queſtion which I am now come into, and to reſtore me to my wōted peace, preſerue me, I pray thee, from ſecuritie, ſtir mee vp to make prouiſion for ſome greater ſtorme, remembring ſtill, that without beeing faithfull and conſtant vnto death, there is no hope to receiue the crowne of life. All theſe mercies, and whatſoeuer elſe thou knoweſt to be needefull, reach out vnto mee, I humbly pray thee, euen by thoſe promiſes of grace which thou haſt made, and offered in the Mediatour of grace and glorie, Ieſus Chriſt. Amen.

Som barren Hannah, or childleſſe Elizabeth, deſiring to bee bleſſed with fruite of bodie, prayeth thus.

NEither am I the firſt (O moſt merciful Lord God) whom thou haſt thus afflicted, neither am I without examples of holy perſons, who haue both ſued vnto thee for comfort in ſuch an occaſion, and haue béene heard alſo of thee in that they deſired. This is no little ioy vnto my grieued hart: for as I am certified hereby, that I may thus bee chaſtened, and yet be deare and precious in thy ſight: ſo I doe alſo from thence conclude, that thou both art able to releaſe me, and wilt likewiſe, if thou ſée it in thy wiſedom to be conuenient for me. To thee therefore do I make my moane (O Father of mercies & God of comfort) be not deafe, I beſéech thee, to my prayers. Looke fauourably, and with a compaſſionate eye vpon the trouble of thy handmaide. It hath hitherto béene thy pleaſure to ſhut vp my womb, and to deny mee that comfort by children which thou haſt vouchſafed vnto others. Humble me (I praie thee) vnder thy hand, and grant that I may truely, and ſincerely, and feelinglie, acknowledge, that though this be no little croſſe, yet it is nothing to that which I haue deſerued. It is iuſt, I confeſſe, with thee, to puniſh my barrenneſſe in grace, and my fruitleſneſſe in holy things, with this want of outwarde encreaſe.

Make mee (O good God) as ſenſible of my ſpirituall defects, as I am of theſe bodilie inflictions. And as it is reported of thee in thy word, that thou makeſt the barren woman to dwell with a familie, and to be a ioyfull mother of children, ſo make mee (I humbly craue of thee in Jeſus Chriſt) an example of thy mercy heerein. Let mee bee as the fruitefull Vine on the walles of my huſbands houſe, and let (at the leaſt) one Oliue plant ſpring out from mee, to ſtand about his table. The fruite of the wombe is thy reward, of thee alone doe I deſire it, from thy mercie onely doe I expect it.

And, good Lord, bee pleaſed ſo to order and to direct my deſire herein, as that I may not in this ſeeke ſome outwarde contentment onely, but that my chiefe reſpect may be, that by mee, thy Church may bee increaſed, and that out of me, may proceede ſuch an one by whom thy glorie may bee furthered, and the honour of thy Name aduaunced amongſt men.

Teach

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Teach me withall, ſo to referre my deſires to thy wiſedome, and to ſubmit them to thy gracious diſpoſing, that if it ſhall ſeeme good to thee, not to grant this my requeſt, I may not murmure againſt thee, but may patiently and quietlie beare, whatſoeuer eyther in this, or in anie other kind thou ſhalt lay vpon mee. Let me conſider, that though this which I now craue bee a fauour not to be deſpiſed, yet that thou haſt in ſtore better bleſſings for thy ſeruauntes, euen ſpirituall bleſſinges in heauenly things: ſtirre me vp to ſeeke theſe eſpeciallie, and with Mary, to chuſe the better part, which ſhall neuer be taken from thoſe which once enioy it. And becauſe I haue ſo great a deſire of encreaſe, let it be my care, both in mine owne particular, to vſe all good meanes, by which I may encreaſe in grace, and touching others alſo to labor yͤ encreaſe of thy kingdome, by prouoking, perſwading, and through my good example, winning and drawing them vnto thee. So (Lord) beeing (by reaſon of this croſſe) a woman troubled in ſpirit, out of the abundance of my complaint, I haue poured out my ſoule before thee, ſubmitting my ſelfe in all humility to thy appointment, who makeſt all things to worke togither for the good of thoſe whom thou dooſt loue in Ieſus Chriſt, to whō be praiſe both now and euer. Amen.

A Prayer applied to the ſtate of a man inwardlie perplexed with the horror of ſinne, with doubtings of Gods fauour, & with the tentations of Sathan tending to deſpaire.

O Thou moſt pittifull God, & to thoſe whom thou loueſt in Ieſus Chriſt, moſt tender Father, neuer did there any poore chaſed Hart braie after the riuers of water, ſo as my diſtreſſed and amazed Soule panteth after thee. Oh that I had faith to lay holde vpon that moſt ſwéete promiſe, by which thou calleſt all that are weary and laden to come vnto thee. Faine I would, O Lord, approach into thy gracious preſence, and happy ſeeme I to my ſelfe, if I might taſte though but (as it were) ſome crummes of thy rich mercie. Mee thinketh that all things which I ſee in the world and which the ſonnes of men doe dote vpon ſo exceedingly, are but dung and droſſe in compariſon of thy fauour: Oh that I might be but one of the loweſt of thy ſaints, or (as it were) a ſeruitour or doore-keeper among thy holy ones. Thus I ſee thy mercie, I admire it, I prefer it in my choice before yͤ greateſt treaſure: but when I

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would apply it to mine owne particular caſe, Oh what a world of diſcouragements doe I méet with? My ſinnes doe take ſuch hold vpon mée, that I am not able to looke vp: they are ſo many, yea, more in number then the haires of my head, that my hart doth euen faile me to conſider them.

When I thinke how my ſoule and ſpirit is fraughted and defiled euen with whole millions of profane, hardned, ſecure, vicious, worldly, and vnſanctified thoughts, how many offers of grace I haue neglected, how thy forbearance hath béen abuſed by me, how I haue béen a reproach and ſlaunder to thy Goſpell, how dead and lumpiſh and falſe-hearted I haue bin in thy ſeruice, how barren in good works, and what little proceedings I haue made, going rather backward then ſtriuing vnto more perfection, how I haue contented my ſelfe with ſhewes of godlineſſe: when (I ſay) I thinke vpon theſe & other my groſſe and palpable enormities, I cannot but vtterlie condemne my ſelfe, neither can I beleeue that it is poſſible for ſo vile a wretch as I, to bee admitted into thy fauour. Sometimes I conceiue ſome little hope, and I ſeem to my ſelfe to haue ſome taſte of thy fauour, and ſome kind of aſſurance that I am dear vnto

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thee in thy ſon: but ſuddenlie my comfort vaniſheth, my hope is ouerclouded with perplexed doubtings, and I am well-neere ſwallowed vp with meere deſpaire. Can any mortall man (thinke I) know the mind of God: or if ſome holy perſon may be ſo farre graced, as to vnderſtand Gods purpoſe touching himſelfe: is it poſſible that ſo vile a creature as I ſhould come to ſuch a high prerogatiue?

Can the ſpirit of the Lord dwell in ſuch a ſtinking and polluted ſoule as mine? Will hee vouchſafe to giue mee an aſſuraunce of Gods fauour? Or if I might knowe now that I am in the ſtate of grace what aſſuraunce can I haue, that I ſhall ſo continue, being beſet with manie imperfections? Thus, O Lord, mine owne thoughts oppreſſe mee, and mine own ſoule doth plead the caſe againſt it ſelfe: Neither is Sathan, the auncient enemie of thine elect, wanting, to adde affliction to my miſerie.

Heeretofore his manner hath bæne, to incite and to prouoke mee vnto ſinne, by hiding and couering the vglie and moſt loathſom face thereof, and to beare mee in hand, that it was a very eaſie thing to repent, and that alſo thy fauor (O Lord) might bee procured by and by.

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Now hée enlargeth my euils, and makes my ſins to appeare before my conſcience in moſt terrible and hideous ſhapes, he telleth me, that my hypocriſie is apparant, that the guile of my heart is written in great letters and cannot bee denied, that it is now in vaine for mée to ſue for grace, there being no hope of mercie left for ſuch offenders: that it is to no purpoſe for me to pray: for as I cannot pray as I ſhould, otherwiſe then in hypocriſie, ſo neither (if I could pray aright) can there be anie acceſſe vnto the throne of grace for the requeſts of ſuch a treſpaſſer. Notwithſtanding (O moſt gracious God) euen in deſpite of his ſuggeſtions, and amidſt all thoſe diſcouragements which mine owne hart muſtereth againſt mée, I doe héere aduenture my ſelfe into thy moſt glorious preſence. If I ſhal find fauour in thine eyes, ſhew me the light of thy countenance and I ſhall bée ſafe: If thou ſay, I haue no delight in thee, behould, héere I am, do to me as ſéemeth good in thine owne eyes. I knowe what thou haſt ſpoken in thy word, namely: that if I draw néere vnto thee, thou wilt drawe néere vnto mée, and that thou wilt fulfill the deſires, & accept the vnexpreſſable grones and ſighings of thy ſeruaunts: Truth it is, O Lord, I dare

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not ſay that I draw neer vnto thee as I ſhould, or that my deſires are ſuch as they ought to be, or that I groane vnder my ſinnes with ſuch an effectual & pearcing feeling as is fit.

All that I am able to doe, and that in much weakeneſſe, is to cry faintly vnto thee, *Oh drawe mee, and I will runne after thee*, make mee to deſire thy mercie in ſinceritie, bruſe my hart, that I may yeeld out many vndiſſembled ſighings after thee. Yet (O Lord) though there bee in mee but ſuch poor beginnings of grace, ſuffer mee not (I beſeech thee) to caſt awaie my confidence. I am well aſſured that thou haſt not forgotten the promiſe of not breaking the bruſſed reede, nor putting out the ſmoaking flaxe, and of giuing a bleſſing vnto thoſe which hũger after righteouſneſſe.

Is it poſſible, O Lord, that thou ſhouldeſt leaue off to bee gracious, and ſhut vp thy tender mercies in diſpleaſure? Didſt not thou ſend thy ſonne into the world, to die euen for chiefe ſinners? Is it not true, that where ſin abounds, there thy grace aboundeth much more? Could I euer ſo much as truelie deſire reconciliation with thee, vnleſſe thou didſt worke it in me?

Is not this requeſt, *Lord, helpe my vnbeliefe*, the verie voyce of thy Spirit within

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in me? Could I complaine of the hardneſſe of my heart, or ſincerely lothe mine own corruptions, as being diſpleaſing to thy Maieſtie, if thine owne finger had not effected it? Should I feele ſuch a combat in my ſoule, and ſuch a tumult within mee, if thou hadſt not truly begunne to draw mee to thy ſelfe? Would ſathan ſo continually moleſt me, and ſo eagerly purſue me with varietie of moſt malicious & ſharp aſſaults, if I were ſtill held captiue by him at his will? Raiſe mee vppe therefore, O Lord, I pray thee, refreſh my deiected and caſt downe ſoule, perfit yͤ worke of grace which thou haſt begun within mee, make mee to heare of ioy and gladnes, that the bones which thou haſt broken may reioice. Thou haſt ſet mee as a marke vnto thy ſelfe, thou haſt written bitter things againſt me, and made mee to poſſeſſe my former iniquities, thou haſt hidden thy face from mee, and taken mee for thine enemie: comfort mée now according to the daies that yͧ haſt afflicted me, let mee behold thy face in righteouſneſſe, & reſtore vnto me the ioy of thy ſaluation. Rebuke ſathan, I moſt humbly beſéech thee: though thou pleaſe to buffet mee with his meſſengers, yet let thy grace be ſufficient for me, and make thine own power in receiuing me,

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mee, perfect and manifeſt by my weaknes, which of it ſelfe is readie to bee preſſed downe with euerie tentation. Giue mee that holy wiſedome, not to beleeue ſathan, no, though he ſpeake the truth: inaſmuch as he is the Father of lies, and neuer ſpeaketh truth but for a wicked purpoſe. And (O Lord) as thou encreaſeſt my comfort, ſo withall encreaſe my care, that I may not fall from perplexitie to ſecuritie, but that I may alwaies keepe my heart with all diligence, prouing my faith, and ſearching my waies, and exerciſing my ſelfe vnto godlineſſe. Make mee a carefull and an vnderſtanding hearer of thy word, ſith it is the word of life, a quickning word, a word which dooth reioice the heart: and becauſe, except that bee my delight, I ſhall vtterlie periſh in mine afflictions.

Make mee circumſpect to preuent ſinne, and fearefull ouer my ſelfe, that ſinne may not grow ſtrong vpon me: and graunt that I may ſtudie to preſerue the peace of my conſcience aboue all things, taking heed of wounding it with preſumptuous ſinnes. And, O Lord, ſtabliſh me with thy free ſpirit, that albeit ſathan ſeek to ſift me & to winnow me as wheate, yet my faith may neuer faile, but may bee as mount Zion which cannot bee remooued,

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remooued, but remaineth for euermore.

Thus, O my gracious God, hauing, through thy mercie, peace in beleeuing, and ioy in thy holy ſpirit, I ſhal finiſh my courſe in comfort: which I pray thee grant me for his ſake who is the prince of peace, euen Ieſus Chriſt, to whō with thee & the H. Ghoſt, be all honour and glory, now and for euer, Amen.

A prayer, then needfull, when a man hath ſome ſpeciall combate with ſom one or mo ſpeciall ſins, againſt which he deſireth victorie.

O Louing Father in Ieſus Chriſt, it hath pleaſed thee of thine abundant mercie to giue leaue to euery humbled and diſtreſſed ſinner, to poure out his ſoule before thee, and thou haſt bound thy ſelfe by a promiſe, both to heare and to helpe all thoſe which ſeeke thee with an vnfained heart: The confident aſſurance heerof hath giuen me courage (albeit moſt vnworthy) to preſent my ſelfe heere before thee, and to cõceiue hope that thou wilt not ſend me empty away.

Wounded, O Lord, I am with mine owne hainous ſins, my vntamed fleſh dooth alwaies rebell & luſt againſt my ſpirit: ſome good motions and purpoſes I ſometimes haue, but (alas) they are quickely quen-

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quenched, and the law of my members ſo preuaileth, that I cannot doe the good which I would. I haue in mee (I confeſſe) the ſeed of euery ſin, & my nature is apt to bee wrought vnto any kinde of euill. But (O God) there are ſome principall corruptions which doe beare in me the greateſt ſway, and they doe ſo euen raigne in my mortall bodie, that I am forced to obey them in the luſts thereof: The diuell alſo is full of moſt malicious policie, and hee ſtill worketh vpon all aduantages, and out of al things almoſt taketh occaſion to adde fuell to my wicked deſires, and by pleaſing & delightfull baites to leade them on vnto helliſh perfection. The more I ſtriue, the ſtronger (mee thinketh) theſe corruptions growe: which maketh mee to feare the vtter quenching of thy graces, and the grieuing of thy holy ſpirit. Heereby my Prayers are interrupted, my meditations perplexed, and robbed of their wonted ſwéetnes, my hearing and reading of thy word, is made vnprofitable: My faith is encountred with grieuous doubtings, becauſe I cannot féele that ſtrength and power of thy Spirit which I ſhould. O Lord, if thy mercie bee not my ſtaie, I muſt needes be ouer-come: whom haue I in Heauen but thee? Whither ſhall I flie but to thy

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thy gracious aſſiſtance: I beſeech thee, to haue compaſſion on mee, crucifie and kil theſe vnruly luſts, abate ẏ ſtrength of theſe violent and wicked deſires: weaken them, I pray thee, & ſuffer them not to haue dominion ouer mee. Let thy Spirit guide me, and lead me into the land of righteouſneſſe. Or if it bee thy pleaſure, O Lord, ſtill to exerciſe mee, yet leaue mee not deſtitute of thy grace: but encreaſe it in mee, that I may growe vnto a larger meaſure of ſanctification: make me hereby the more feruent and frequent in praier, the more ſtrait to preuent all occaſions leading vnto euill, ẏ more ielous ouer my waies, the more humble and vile in mine owne ſight: that ſo euen out of euill there may ſpring good vnto me, & that I may ſee the fulfilling of that holy promiſe, that all things worke together for the beſt vnto thy ſeruants. Heare me (I entreate thee) in this, and in all other my requeſts, for Chriſt Ieſus ſake thy beſt beloued Sonne, and the onely Sauiour of thy choſen. Amen.

A Praier againſt worldly mindedneſs, diſtruſt of Gods prouidence, and the too cloſe cleuing of the affections vnto earthly things.

MAnifolde are the corruptions (O moſt gracious God) with which my heart is fully fraughted, and ſundrie are the euilles, which (like ſtreames) doe flowe from this hidden ſpring into my outwarde man. Among others, I ſtil ſee (and bleſſed be thy name who haſt made me to ſee) how my ſoule is altogether enſnared, & my affections, as it were taken captiue with the immoderate loue of earthly things.

Oh how am I bewitched with the ſeeming ſweetnes of them, how am I euen with a kind of violence caried awaie, to the ſetting of my mind and all the powers of it thereupon: when I am to pray, either priuately by my ſelfe, or with others in common, when I am called to heare thy word, or am otherwiſe to be buſied in any godlie exerciſe, my hart is rouing, and my affections wandring heere and there, about the matters of the world, ſo yͤ in theſe diuine imploiments, it ſeemeth to me that I find no cōtentment: but all the time is too long in my conceit which is ſo beſtowed. Thus my ſpirits are quite dulled, & me thinks I haue no life within mee, when matters of religion, and the things which concerne thy kingdome are in hand. Often haue I heard of thy prouidence, and of the promiſes which thou haſt made, to with-holde no good thing from thoſe that feare thee: neither can I denie, but that I my ſelfe in mine owne particular haue had great experience of thy goodnes: but yet, when I go about to worke my heart to a dependance therupon, and to a holy reſting and relying vpon thee, oh what ſtubbornnes doe I méet with, what infidelitie, what wofull diſtruſtfulneſſe? What a combate haue I with my tumultuous thoughts, how do they reſiſt and gaine-ſay, and euen ſmother and ſuppreſſe, euery motion in mee which tendeth to waiting vpon thee: What feares are by and by raiſed vp, of future want, what perilles am I taught to caſt, and what plauſible reaſons dooth my hart frame, by which to make it ſeeme a vaine and idle, yea and a ridiculous thing vnto me, to truſt to thy prouiding: Thus doe I nothing but euen vexe and teare my ſoule, beate my braines, and ſpend my ſpirits, how to get that which I deſire, and how to keepe and preſerue that which I haue gotten. My very ſleepe, with theſe immoderate cares, is ofttimes taken from mee, and ſo doubtfull am I for the time to come, that I dare not vſe that portion which I haue, for my preſent comfort. Euen the moſt behoouefull expenſes to thoſe of my family, to the poore that dwell about mee, to the maintenance of the Miniſtry, are a death vnto mee: And albeit thou bleſſeſt my baſket & my ſtore, and increaſeſt mine eſtate by continuall adding thereunto, yet ſtill I ſeeme to heare within, the voice of the horſleaches daughter, Giue, Giue, neither can I perſwade my inſatiable heart to ſay, It is enough.

Now (Lord) I beſeech thee, to be mercifull vnto me in this thing: Heale in mee this dangerous and increaſing ſickneſſe: bridle theſe vnrulie and miſguided paſſions: ſuppreſſe theſe tormenting and hart-diuiding cares: diſſolue this glue, by which my affections are ſo cloſe faſtned vnto thoſe earthly things. Open mine eyes, that I maie plainlie ſee the true nature of thoſe things which I ſo much deſire: how fickle they are and how vncertaine, what hindrances, yea what enemies, to the good and proſperitie of my ſoule, what coolers of zeale, what clogges in the way that leadeth vnto life. Teach mee then to ſay to my ſelfe, On why doe I wearie my ſelf for that, which when I haue I cãnot keep, which ſoo-

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or later, I am ſure I muſt forgoe: why doe I ſo loue that, which is ſo great an aduerſarie to my ſoule, which will choake good things in mee, and make it a matter of ſo much the more difficultie for me to bee ſaued? And to the end, the heat of my affections, after this baſer traſh, may be the ſooner and ẏ more throughly allaied, make me to feele the ſweetneſſe of the things which are aboue: enlighten mine vnderſtanding, that I may knowe what the hope is of thy calling, and what the riches of thy glorious inheritance is in the ſaints, & what a ſurpaſſing, exceeding, eternall weight of glory it is, which ſhall bee ſhewed vnto vs : that the meditation thereof may make all things elſe become euen as vile as dung before me. Work my euil and vnbelieuing hart, to a ſtedfaſt faith in thy promiſes, and to a firme perſwaſion of the certaintie of that which thy word hath teſtified, namely, that if I delight my ſelfe in thee, I ſhall be fed aſſuredly, and thou ſhalt giue me harts deſire. Oh, why ſhould I doubt of this through vnbeliefe, why ſhould I not bee fully aſſured, that thou which haſt promiſed art able alſo to do it? and that as a father hath compaſſion on his children, euen ſo haſt thou alſo vpō them that feare thee: Thou keepeſt their

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bones, thou numbreſt their haires, thou obſerueſt their gronings, thou putteſt their teares into a bottell; though a Mother ſhould forgette the fruite of her wombe, yet thou canſt not forſake them. O thou the Father of lights, from whom commeth euerie perfect gift, make mee to belieue this: ſo ſhall my care héereafter, be more for the light of thy countenance, for ioie in the Holy-ghoſt, and for peace in belieuing, then for any of theſe fading commodities: ſo ſhall I bee more ſtudious how to growe in grace, then to encreaſe in wealth, more earneſt for ſpirituall bleſſings, then for outward hauings.

O then, I beſeech thee, denie me not this requeſt, ſend mee not alwaie emptie from thy throne of grace: I aske not ſo importunatly, in any opinion of mine owne deſeruing, I renounce my ſelfe, I flee to thy promiſes, I looke for nothing but for thy words ſake, for thy names ſake, for Chriſt Jeſus ſake, in whom thy ſoule is pleaſed, to whom with thee and thine eternall ſpirit, with the bowing of my heart, I yéelds all honour and glorie world without end, Amen.

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Againſt Hypocriſie.

I Remember, O Lord, the ſaying of thy ſeruaunt Dauid, touching the bleſſedneſſe of that man in whoſe ſpirit there is no guile: and that alſo which thy ſonne, my Sauiour ſpake, that the Hypocrites portion ſhal be wéeping and gnaſhing of téeth. In due regarde whereof, O moſt gracious God, being in ſome meaſure priuie to my ſelfe of mine own corruption, I am become an humble ſuter to thy Maieſtie, vtterly to purge mee from the ſowre leauen of hypocriſie. A ſinne I finde it to be which hangeth faſt on, and which cleaueth ſo cloſe, that it is a matter of no little difficultie to ſhake it off. When I examine my ſelf touching it, I ſee plainly that I am not able to cleare my ſelfe thereof before thee. Many a time haue I in religious ſeruices, ſought more to gaine an opinion of holineſſe with men, then to approue the ſinceritie of my heart in thy ſight: and full often haue I made a ſhew of zeale, and feruency in things that concerne thy worſhip and glory, when my ſoule hath beene euen deaded in me, and without all life of affection thereunto: How haue I ſeemed to others to hear with reuerent attention, and to pray with no ſmal meaſure of deuotion, when my in-

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ward parts haue beene wandring, and my thoughts either wholly ſtraying, or at leaſt far from al ſerious thinking vpon the preſent buſines? How manie duties of godlineſſe haue I vndertaken, more with a deſire to bee ſeene of men, and to bee well eſteemed in the world, then for any truth of loue to the things themſelues, or for any ſtrength of care to glorifie thee? I am not able (O Lord) to lay open to yͤ full, the hypocriſie of my heart, and that whole body of guile, which lyeth lurking in mee. Euen now, mee thinketh, I faile, neither is this acknowledgement which I make, ſo ſincere, and ſo free from fraude as it ought to bee: neither doe I feele my ſelfe ſo deepely affected with my preſent caſe, as I deſire; Loth is my ſtout hart to yeelde ſo much to the accuſing and debaſing of it ſelfe: faine would it ſhift off euen this vndeniable imputation which I put vppon it. What hope then haue I, (O thou the Father of al mercies) but in thee?

This taſte of thy goodneſſe, who haſt not giuen me ouer to mine owne hypocriſie, but haſt made mee both to ſee it, and in ſome little meaſure alſo to lament it, hath emboldened mee to caſt my ſelfe downe heere before thee.

Let it be thy pleaſure, I beſeech thee, to create in mee a new & an vpright ſpirit, pluck vp euen all the very ſmalleſt ſprigs of this poiſoned roote of ſecret hypocriſie: Make me to become a true Iſraelite, a perfit Nathaneel. Thou art the God of truth, thou takeſt no delight in lying: O ſtirre vp in me an vnfeined deteſtation of all doubling, and an earneſt loue of inward ſincerity.

Let mee neuer forget, how vnpoſſible it is, to blind thine eyes with outward ſhewes, or to delude thee with faire pretences: thou ſeeſt not as man ſeeth, for man looketh on the outward appearance, but thou beholdeſt the hart. Suffer me not to content my ſelfe with a profeſſion of godlineſſe, and to neglect the power thereof, or to be like a whited tombe, which appeareth beautifull outward, but within is full of all filthineſſe: but circumciſe my hart (I pray thee) and renue it by thy purging ſpirit, that what good thing ſoeuer I make ſhew of, the ſame my ſoule within may loue vnfainedly: and that in all exerciſes of pietie, I may not onely drawe neere vnto thee, with my lips and eares, and outward man: but aboue all, with all the ſtrength & power of my mind, deſiring more to approoue the ſinglenes and ſinceritie of my heart vnto thee who ſeeſt in ſecret,

cret, then to purchaſe an opinion with men, who can ſee but the outſide alone, and maie ſoone be deceiued with ſhewes. This inward truth vouchſafe vnto me (O holy Father) not for my owne ſake, but for his ſake, who both is Truth, and came alſo into the worlde to beare witneſſe to the Truth, euen Ieſus Chriſt, thy ſon and my gracious Sauiour, Amen.

Againſt back-ſliding in Religion, & for increaſe of faith.

O Eternall and almightie GOD, thou haſt in thy word commaunded, that we ſhould take heed of falling frō thy grace, and thou haſt there teſtified alſo, that the ende of thoſe which goe backe from their ſtedfaſtneſſe, after they haue once knowne and profeſſed the way of righteouſnes, will be exceeding fearfull.

Be mercifull therefore vnto me (O Lord) I moſt humbly praie thee, concerning this. I find in my ſelfe great weakeneſſe, no power haue I of my ſelfe to perſiſt in goodneſſe: Manie meanes alſo doe theſe euill daies affoord, by which to drawe mee backward: corruptions in opinion, wickedneſſe of example, all manner of reproaches and ſcorne caſt vppon ſinceritie, ſubtile perſwaſions of politique and carnall friends.

By theſe and the like, mee thinkes I féele in my ſelfe a great ſlaking & an abatement, of that zeale and care which I was wont to haue. I beginne to wauer in my iudgement, and to grow doubtfull euen of thoſe things which I ſometimes embraced with fulneſſe of perſwaſion: The exerciſes of godlineſſe, hearing, praying, receiuing, meditation, conference, are not ſo ſwéete vnto mee as they haue beene. A ſtrange kinde of dulneſſe créepeth vpon me, and I haue no ſuch life and ſpirit in matters of religion, as formerlie I haue had: and to what a wofull paſſe theſe things may come, though I haue much hope when I thinke vpon thy mercy, yet well may I feare when I looke into my ſelfe. Great is thy goodneſſe euen in this I acknowledge, that thou makeſt my heart within mee to ſmite mee for theſe things, and doſt not ſuffer me to runne without ſtaie, into that helliſh downfall, in which I ſhould be ſoone plunged, if thou ſhouldeſt once forſake mee. Goe on, I beſeech thee, in thy goodneſſe towards mee. Quicken vp my dull hart, encline my too much decaying and deaded affections, reenkindle thoſe ſparkes, which are euen vpon quenching, and like vtterly to goe out, vnleſſe it ſhall pleaſe thee to reuiue them. Settle my iudgement, ſtabliſh my thoughts, make firme my conſcience: Enable mee more and more to ſee the truth in matters of religion, and to diſcerne things that differ, giue mee an exerciſed wit, to knowe both good and euill.

And together with an increaſe of knowledge, giue mee alſo an increaſe of zeale, that I may growe in grace, and thriue in godlineſſe, and goe from ſtrength to ſtrength, vntill I come to that meaſure to which thou haſt appointed mee to come in Chriſt Ieſus.

Let mee not in theſe halting and decaying times, be caried awaie with euery winde of doctrine, through the craftineſſe of thoſe which lie in wait to deceiue. Suffer neither the cares of the world to choake thy graces in mee, nor vaine pleaſures to inſnare mee, nor euill examples to miſlead mee, nor plauſible perſwaſions to enchaunt mee, nor the contempt of the times to diſcourage me, nor mine own ſlothfull and ſluggiſh nature to make mee growe weary of well-doing: but cauſe mee ſo to bee in loue with heauenlie things, that I may neuer ſatiſfie my ſelfe with any meaſure either of knowledge or of practiſe, but may rather ſtill be aſhamed of my ſelfe that I make no better proceedings, and ſo may euer aim and ſtriue vnto more perfection.

To this end beget in mee a holie care of vſing all good meanes, by which to bee ſtabliſhed in iudgement, and more and more enkindled in affection: ſuch as are the hearing & reading of thy bleſſed word, earneſt praying, intentiue and buſie meditation, carefull watching ouer mine owne ſoule, marking and obſeruing thoſe who walke as becommeth the Goſpell, following their faith, and imitating their holy and gracious conuerſation.

And when I looke vpon worldly men, ſuch as minde onely earthly things, and behold holde how they trauaile to encreaſe in wealth, and to adde more and more to their outward ſtate: and vpon godleſſe perſons, and ſée how they fall away more and more, waxing worſe and worſe, adding drunkenneſſe vnto thirſt, let euen this bee a ſpurre vnto mee, to egge me onward in the waies of godlines: that I may think it a ſhame for me, that carnall men, ſhould bee more in loue with the world, then I with heauen, & profane ones more eager in the ſeruice of the Diuell, then I in the aduancing and promoting of thy glorie. As thy promiſes, O Lord haue encouraged me thus to praie, ſo let it bee thy gracious pleaſure

ſure to accept my ſute, ſo ſhall my ſoule praiſe thee, and my tongue exalt thy Name with ioyfull lippes, and that in Ieſus Chriſt, thy ſonne and my Sauiour, Amen.

Againſt hardnes of heart.

WHen I recount with my ſelfe (O GOD of all grace) the ſundry puniſhments wherewith thou haſt in thy moſt bleſſed word, threatened to afflict the children of diſobedience: among them all a hardned heart, a ſeared conſcience, ſeemeth vnto me the moſt woful. Surely, not all the plagues of Egypt, nor all the botches of Iob, are worthy therwith to be compared. Who can tremble at thy iudgments, or value thy mercies, who is able to profit by the vſe of thy word, or to reape any benefit by the exerciſes of thy ſeruice, if this feareful cruſt be growne vpon his ſecret parts? Take away from a man, a tender & an apprehenſiue ſoule, a ſoft & a yeelding heart, wherin is he better then the horſe or the mule which haue no vnderſtanding? Lamentable therfore is the ſtate of theſe euill times, and miſerable the condition of yͤ greateſt part nowadaies, ouer whom this dreadfull ſickneſſe hath ſpred it ſelfe ſo vniuerſally: & wretched, O Lord, ſhould I become, if thou ſhouldeſt leaue mee to my ſelfe, and giue me ouer to this raging euill. Weake I am in mine owne nature, and cannot withſtand it, nay my hart is in it ſelfe prone vnto it, and many, no ſmall touches of it, haue I often felt, and perceiued in mine owne ſoule: ſo that I cannot but euen quake to thinke, what a miſerie it were, if thou ſhouldeſt (as thou iuſtly mighteſt) ſuffer theſe beginnings of ſpirituall ſenſeleſneſſe to encreaſe, and this curſe of inward hardneſſe in the extreamitie thereof to haue dominion ouer mée. To thee therefore, O heauenly father, who onely doſt know me, and who alone canſt ſupplie thy childrens wants, do I lift vp my ſoule, to thee in this néedfull time doe I make my prayer. Thou art my ſtrong rocke, to whō I may in Chriſt Ieſus boldly reſort, heare the voice of my petition, and bee not deafe towards mée: Preſerue mée by thy mighty power, as from all euills, ſo from this eſpecially: put into my bowels, a fleſhie and melting heart, giue mée a tender and a féeling ſpirit. When I heare of the power of thy wrath, let it ſtrike an awe into me: when thy great mercies, and the fulneſſe of thy grace are made mention of, ſtirre me vp to affect them, to hūger after them, & euen to long to enioy them: When I commit any ſinne againſt thee, though it bée neuer ſo ſmall, let my conſcience ſmite mée, let it bée a cauſe of ſorrow and grief vnto mée: when I conſider and behold the ſinnes of the times, & ſée what ſwarmes of people will néeds be damned, O let it make my ſoule to wéepe in ſecret, and my ſpirit within me to be full of heauineſſe.

When thy worde is preached, make it vnto me a word of power, that I may féele how it entreth through, euen to the diuiding of the ioynts and the marrowe, and how it is a diſcerner of the thoughts and intents of the heart; and that ſo I may receiue it with all reuerence, and with méekneſſe, and may perceiue my naturall ſtubbornneſſe to bee more and more beaten downe and ſubdued by it. Suffer mee not ſlightly to paſſe ouer any euidences either of thy iuſtice or of thy grace, but grant mee to endeuour to make vnto my ſelfe a holy vſe of euery accident. Let mee neuer ſtop my eares to the words of holie aduiſe, nor harden my neck when I am reprooued: rather let me deſire to be admoniſhed, knowing that if the righteous ſmite, it ſhall be a benefit vnto mee: make me to fear & to reſiſt euen the beginnings of ſin, remembring how ſuddenly a hardned heart will creepe vpon me, if euill be willingly giuen way to.

Euery ſmall taſte of grace, cauſe me to make much of it, & to labor to increaſe it: let me euer feare my ſelfe, leaſt I ſhould be hardned through the deceitfulnes of ſin, & ſtill pray vnto thee, to bee ſhielded and preſerued from it. There is no ſo great an enemy to the ſoule as is ſecuritie, neither is a reprobate ſenſe at any time ſo neer, as when it is leaſt ſuſpected, or leaſt thought on: Oh then, I beſeech thee, remoue farre away from mee this ſpirit of neglect, & grant that I may ſtand vpon a continuall watch, for the preuenting of this pleaſing but yet killing miſery: and make mee to grow more and more in the feeling and bewailing of mine owne corruptions, and in the deſire and taſte and apprehenſion of thy heauenlie mercies: and that in and for Chriſt Ieſus ſake, whoſe bloud is the alone purger of the conſcience, and the principall ſoftener of the hart: to whom, O thou my ſoule, doe thou ſtriue with thy ſelfe to giue praiſe and glorie, now and for euer. Amen.

Againſt vncleane luſts, and for the ſuppreſsing of all vicious & vnchaſte affections.

MOſt true, O Lord, doe I find that by continuall experience, which thy word hath ſaid, namelie, that The heart of man is wicked aboue all things, and that the imaginations thereof are only euil: out of it do procéede many defilements of the outward man. This haue I felt, and doe yet féele in many particulars, euen how the law in my members, rebelling againſt the law of my minde, leadeth mée captiue vnto the law of ſinne, ſo that I am both hindered from the good which I affect, and drawne euen headlong into that euill which I moſt abhorre. Neither haue I in any one thing more cauſe to acknowledge and to complaine of this, then in thoſe inordinate & vnruly motions, which are directly contrarie to that holines & honor in which euery one of vs is bound by thy ſacred word to poſſeſſe his veſſell. The luſts of concupiſcence are exceeding violent, & doe euen conſume and waſte within mee (like ſome raging fire) all religious and holy motions. Much adoe haue I to temper my ſelfe from actuall filthineſſe: many a time, hath ye diuel, who knoweth my weaknes, & lieth in wait to deuoure, much endangered me: nay, O my moſt gracious God, had it not beene for thy reſtraining hand, doubtleſſe this ſin, euen in the extreamity thereof had long ſince preuailed ouer mee. It is thy great mercie, which hath ſtopped me, when I haue béen almoſt foiled in the combat, with this lothſome ſinne: And great cauſe I yet haue, to be iealous of my ſelfe, perceiuing ſuch an armie, and euen a very legion of vncleane deſires, to fight againſt my ſoule. But, in thée is my hope, O thou moſt holy Lord, to thee doe I cry, and from thée do I expect reliefe in this great neceſſity. Mortifie my fleſh (I humbly pray thée) by thy mightie Spirit, crucifie my luſts, ſuppreſſe my boiling and vnrulie motions, ſlake and quench in mée this vnlawful heate, ſanctifie mée throughout, that my whole ſpirit, and ſoule, and body, may bée kept blameleſſe to the end. Plant in mée a déepe deteſtation of this abhominable euill: let me euer remember that thou ſéeſt in ſecret, and that all things though neuer ſo cloſely caried before men, are naked in thy ſight, and that (according to thy word) whoremongers, and adulterers, thou wilt ſurely iudge, and for ſuch thinges make the fulneſſe of thy wrath to breake foorth vpon the children of diſobedience.

And whereas, O Lord, I haue ſometimes in my priuate thoughts emboldened my ſelf to this ſin, in a hope of libertie and opportunitie for repentance after it, reſtraine in me this intollerable preſumption, and cauſe me to know that the ſinne of whoredome hath this ſpeciall effect, euen to take away the heart, & to lead a man on who is once enſnared, like an oxe that goeth to the ſlaughter, and as a foole to the ſtocks for correction, without any knowledge or thought that he is in danger. Make mee alſo carefull & diligent, & conſtant in the vſe of all good means, for the preuenting of this inticing wickedneſſe: let mee be induſtrious & painfull in the place and calling wherein thou haſt ſet me, idlenes beeing ſuch a breeder of vncleanneſſe.

Teach me to make a couenaunt with my eyes, that luſt may not creepe in by thoſe windowes into my inner man: to be gracious in my ſpeech, forbearing all filthy and wanton talke, ſober in my attire, moderate in my diet, carefull to cut off all ſuperfluous pamperings of the fleſh, choiſe of my company, watchfull ouer mine owne heart, taking heed of cheriſhing or entertaining the ſmalleſt motion, mindfull of my profeſſion, and of him to whome I am coupled by faith, remembring what an indignitie it ſhall be to take yͤ member of Chriſt, and to make it the member of an harlot.

Giue mee a reuerent reſpect, & a ſober vſe of that honourable eſtate of marriage, which thou haſt ordained as

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a remedy againſt this ſhameleſſe iniquitie. And aboue all, let my ſoule neuer ceaſe to cry vnto thee, who art readie to bee found, and who neuer denieſt the ſutes of thoſe, who preſent their prayers vnto thee, in the mediation of that vndefiled and ſpotleſſe Lambe Chriſt Jeſus: to whom with thee, and thy all-ſanctifying Spirit, bee glory and praiſe throughout all generations for euer. Amen.

Againſt maliciouſnes, hardneſſe to be reconciled, and deſire of reuenge.

O Almightie Lord God, when I looke into thy word, I therein doe plainly ſee it to be thy will, that in aſmuch as lieth in vs, we ſhould haue peace with all men, and that vnitie ſhould be ſo déere vnto vs, and ſo precious in our eyes, that we ought to ſéeke it and to enſue it, and euen to vndergoe ſome hard conditions to obtaine it: but when I return backe to the view and beholding of mine owne hart, I find there an abſolute and a verie ſtiffe reſiſtance héereunto, I cannot perſwade my ſelfe to paſſe by offences, or to breake off ſtrife, or to bée pacified towards thoſe from whō I haue receiued wrong. The hope of reuenge is euen ſwéete vnto mée, and it ſéemeth to me, that I could be cōtent to be at any charge, or to endure any pains for the wreaking of my diſpleaſure vpon my aduerſaries. My very ſléepe departeth frō me, and I forget euen my profit and eaſe, while I am caſting and ſtudying with my ſelfe, how to reuenge. The offers of peace are lothſome vnto mée, neither am I well pleaſed when I am perſwaded and moued to deſiſt.

Truth it is (O Lord) that I cannot iuſtifie this my implacable, and reuengefull diſpoſition: albeit it is ſomtimes pleaſing to mée, ſo that I take thought, and plot how to accompliſh it, yet when I call my ſelfe to account, I cannot approue it. Thus I am much diſtracted: religion vrgeth mee to ſuppreſſe it, corruption eggeth me forward to aduance it. So often as I thinke vpon thy reuealed will, I feele my ſelfe bound to reforme it: but when I again cōſult with fleſh and bloud, me thinketh I ſee many reaſons to maintaine it. One while I think, Oh how ſhall I anſwer the Lord, if I doe not forgiue: Another while againe, I imagine, How ſhall I liue among men, if I ſhew my ſelfe ſo eaſie to put vp wrongs? Let not the Sun goe downe vpon thy wrath, ſaith the Spirit: Suffer not thy ſelfe to be abuſed, ſaith the fleſh. Forgiue, and thou ſhalt be forgiuen, ſaith yͤ Lord:

Beare one wrong, & be ſure of many, ſaith yͤ world: Whither now ſhall I turne mee, beeing thus toſſed vpon the waues of ſuch contradicting thoughts: where ſhould I hope to find ſuccour, but with thee (O Lord) who art the God of peace, and whoſe ſpirit is the ſpirit of peace: Doe thou, I beſeech thee, determine this combat, giue victorie to thy truth, and let the loue of peace be ſtrong, and preuaile againſt the deſire of contention. Let me euer looke more what thou commaundeſt, then what my owne corrupted hart affecteth: what my owne offences are againſt thee, then what yͤ treſpaſſes of others are againſt my ſelfe: what ſhall be acceptable in thy ſight, then what ſhall vphould my ſuppoſed credit before men. Enable mee to a ſerious meditation of the freedome of thy great loue in Chriſt. We, O lord, had offended thy Maieſtie, & thou mighteſt haue gotten glorie to thy ſelfe by our eternall condemnation: yet it pleaſed thee to offer thy grace vnto vs, and euen to ſeek vs, and to beſeech vs by thy Miniſters to bee reconciled, and to tary and wait for our repentance, & to beare with our ſtubbornnes, though wee haue often euen with ſcorne reiected thy kindneſſe.

Who am I then (O moſt gracious God) that I ſhould be ſo ſtiffe towards men, hauing found in thée towards mine owne ſoule, ſuch an vnſpeakable readines to forgiue? What be all the iniuries that man can do to me, in reſpect of one of my ſmalleſt ſinnes againſt thy Maieſtie? Or, how can I come vnto thee with a hope of mercy, to mine owne ſoule, when I find ſuch an implacable diſpoſition in mée, towards my brother?

Oh then, I beſéech thee, abate in mee theſe ſwelling ſpirits, repreſſe theſe motions & inclinations tending to reuenge, ſtay mée from encroaching vpon thy office, to whom onely vengeance doth belong. Giue me a calme, a curteous, and a gentle hart. Let the ſame mind be in me, which was in Chriſt, who when he was reuiled, reuiled not againe, but praied for his Perſecuters, and laid downe his life for his enemies: ſo teach me, I pray thee, to beware of rendring euill for euill: make mée rather to ſéeke how to ouercome euill with goodneſſe, knowing and perſwading my ſelfe, that howſoeuer the world may thinke it baſenes or ſimplicity in me, to bee thus eaſie to forgiue, & patient to endure, yet it ſhall bee a pledge to my ſoule, that my ſinnes are pardoned with thee, & that I am made like to the Image of Chriſt. And among other thinges, neuer let me forget, how odious all my praiers and deuotions, of what kinde ſoeuer, will be in thy ſight, ſo long as my heart is full of vnrecōciled thoughts againſt my neighbour, that ſo, euen in loue to my ſelfe, and in deſire of my owne good, I may put on the bowels of mercy, chuſing rather to bee a loſer heere among men, then to make my praiers lothſome vnto thee.

Looke (O Lord) vpon the prayer of my lips, and fulfil, I beſeech thee, the deſire of my ſoule, both in this, and in all other needfull things, euen for his ſake who gaue himſelfe to be ỹ propitiation for our ſins, and to make peace betwixt thee & our ſoules, Ieſus Chriſt thy Sonne, and my Sauiour. Amen.

Againſt Pride, & the affectation of exceſſe and nouelties in Apparell.

INfinite, O Lord, are the beguiling intiſements of this exceſſiue age, and many bee the bewitchings of theſe wanton times. Diuerſe things are there very effectuall and powerable to corrupt, but hard is it to finde whom to follow, or in whoſe ſteppes to tread, for ones better furtherance vnto godlineſſe. Among other the far ſpreading euills of theſe ſinfull daies, oh how intolerable is the pride & vanitie of all eſtates? How exceſſiue and how toyiſh are the habits and the apparell of the greateſt part? Who keepeth himſelfe within the liſts of his abilitie, or within the limits of his calling? How are our men, as it were tranſformed into women, by their laſciuious and effeminate attire? and how be our women quite degenerate from their ſexe, and from the modeſtie thereof, by their manniſh complements? This thou ſeeſt, O Lord, and forbeareſt, not becauſe thou art ſlacke, but becauſe thou art patient.

Doubtleſſe, thy ſoule ſhall in time be auenged on this ſin, and yͧ wilt puniſh it, euen as of old, thou didſt the pride of Sodom, and the hautines and vanitie of Jeruſalem. How much then the more wofull is my caſe, & the more abhominable my ſinne, who knowing the lothſomneſſe of this foule diſeaſe, doe yet ioyne with the times therein, and run into the ſame exceſſe that others doe? O Lord, how apt am I to faſhion my ſelfe to the common courſe? how eaſily am I ouercaried with this humour of new-fanglednes? how much haue I waſted vpon the ſuperfluous decking of this earthlie tabernacle, by which yͤ bowels of many of the poore diſtreſſed Saints might haue bin greatlie comforted?

How many good houres haue I ſpent in trimming this outward ſheath, which might haue béene much better beſtowed vpon the adorning and beautifying of my ſoule? How often haue I béene more buſied how to ſet out my ſelfe before men, then how to become gracious before thee? O lord, if thou ſhouldeſt be ſtraight to marke, and to puniſh theſe things, what am I ỷ I ſhould endure it?

Bleſſed by thy Name, who haſt dealt thus mercifully with mée, as not to giue mée ouer to this vanitie, or to leaue mée to the practice of it without remorſe. I beſéech thee humble me with beholding it, make my hart to mourn within me, that béeing a profeſſor of godlineſſe, I ſhould yet liue & take delight in ſuch a groſſe enormitie: Make mee to vow againſt it, and to caſt it from me euen with indignation, as a menſtruous cloth: ſtirre me vp, more to ſéeke the decking of my inner man with grace, then the pranking of my bodie with gay attire: encline my hart to looke rather after the robe of righteouſneſſe: then the garments of exceſſe, for the cloake of zeale, the girdle of verity, the ſhooes of ẏ preparation of the Goſpell of peace, and that holy inſtruction which ſhall be a comly ornament to my head, and a chaine to my neck, then theſe painted trinkets, which ſhall periſh with their vſe, and are nothing but the badges of pride, the baits of luſts, and the cheriſhers of idleneſſe. Make me to remember, that the ſhame of ſin, did firſt beget the neceſſitie of clothes, and that therefore apparell ſhould rather bée a matter of humiliation, then an occaſion of pride.

Draw my eyes frō looking vpon my ſelfe, to the ſerious beholding of others wants, & let it be my practiſe to clothe the naked, and to giue their loynes occaſion to bleſſe mée, becauſe they haue béene warmed by my charitie.

Let me euer, not caſt mine

eye vpon the generall faſhion of the times, but vpon thoſe which are of the moſt religious and ſober cariage, following their grauitie, and framing my ſelfe to their example.

Cauſe mee to thinke often vpon my naked entry into the world, and my naked departure out of the world, vpon my lying downe in the graue, and my making my bedde in the darke, vpon my naked ſtanding before the tribunall ſeate of Chriſt, that ſo my mind may more & more be eſtranged frō theſe outward garniſhings, and may chiefely ſeeke for that white raiment, yͤ innocency of thy ſonne, by which the filthy nakednes of my ſoule may bée couered, and I preſented without ſpotte before thee. Oh lift vp my ſoule to affect this happineſſe, and that for his onelie ſake, who béeing the brightnes of thy glory, was yet pleaſed to becom without beauty, and to hang naked on the Croſſe, to the end that hée might hide our ſinnes from thy ſight, euen Ieſus Chriſt. Amen.

A Prayer of humiliation and ſorrow, after ſome ſpeciall ſin committed.

O My God, I am aſhamed and confounded to lift vp mine eyes vnto thee: mine iniquities are increaſed ouer my head, and my treſpaſſes are growne vp vnto the heauen. I muſt néedes wonder at thy great forbearance, that I am not euen ſwallowed vppe, or ſwept away with ſome extraordinarie iudgement.

And now, O Lord, eſpecially, hauing ſo groſly ſinned againſt thee, and done ſo great an euill in thy ſight; How haue I (vile wretch that I am) wounded mine owne conſcience? How haue I laid my ſelf open to the malice and miſchiefe of the diuell? What a diſgrace and ſlander haue I brought vpō my profeſſion? What an offence and ſcandall haue I giuen vnto others? What a ioy will this be to the wicked, that they haue now by mee gotten ſomething to ſpeak euill of ? But (aboue all O Lorde) how haue I diſhonored thee, whoſe fauours haue been ſo many, and ſo continuall towards me ? I know not with what names and tearmes to ſette out my ſinne, ſufficient to expreſſe the hainous & hideous nature thereof. When I thinke vpon thy patience, vpon the meanes of grace which thou haſt afforded me, vpon ẏ light of knowledge which thou haſt giuen me, vpon the good motions (as it were ſo many gratious aduertiſements) which thou haſt from time to time, ſtirred vp in mee, vpon the profeſſion which I make, vpon the ſundry promiſes & vowes of better obedience with which I haue tied my ſelfe vnto thy Maieſtie, vpon the diuers admonitions which (by thy prouidence I knowe) haue béene vſed to mée by thy ſeruaunts, purpoſely to preuent and to ſtop this euill in mée: me thinketh I may call it rebellion (which is as the ſin of witchcraft) or preſumption in the higheſt degrée. And yet (O Lord) I féele ſuch a benummedneſſe to créepe vpon mée, ſuch a hardned cruſt to growe vpon my ſecret parts, that albeit I ſée my ſinne, and know it to be exceeding great, neuertheleſſe, I cannot ſo bemone it, ſo lament it, ſo grieue for it, ſo deteſt & abhor re it as I ſhould.

Smite (O gracious God) ſmite, I beſéech thee, my flintie heart, make it euen to melt within me, at the ſight of mine owne tranſgreſſions: Settle in it that godly ſorrow, which cauſeth repentance vnto ſaluation: Humble my ſoule vnder thy mightie hand, and ſuffer mee not to fréeze in the dregges of mine own corruptions. Make mine head full of water, & mine eyes a fountain of teares, which may runne downe like a riuer, day and night: Oh let me take no reſt, nor ſuffer yͤ apple of mine eye to ceaſe: cauſe me to poure out my heart like water before thy face, that I may by all meanes teſtifie the vnfained griefe of my ſoule that I haue ſo diſpleaſed thee. And grant (O Lord that I may not ſorrow ſo much becauſe of hell and condemnation which I haue made to be due vnto me: but that my chiefe vexation may bee to thinke how I haue abuſed thy mercie, & requited thy exceeding loue with ſo foule a treſpaſſe. Withall (O moſt gracious Father) ſeeing there is mercie with thee, and that thou haſt no deſire that the wicked ſhould die, giue mee leaue to become a ſuter vnto thy grace; not in mine owne name (for what am I that I ſhould preſſe into thy preſence ?) but in the name of thy deareſt Sonne, the alone Mediatour, and the onelie Peace-maker of his choſen. I moſt humblie beſeech thee for his ſake to haue mercy on me: O Lord a plaiſter of his blood ſhall bee a moſt ſoueraigne medicine, to cure my running and rotten and feſtered ſore. His ſtripes and wounds are of an healing nature: no ſope nor nitre of mine own tempering can purge away my filthines: onely his bloud hath that ſcouring force that it can make ſcarlet and crimſon ſinne as white as wooll. O then, I pray thee, waſh me throughly from mine iniquity, and according to the multitude of thy compaſſions, cleanſe me from my ſin. Turne thy face from mee, and from my hatefull and enormous courſe, and look vpon the perfect and vnſpotted righteouſnes of thy ſon. Supply my emptineſſe out of his infinite fulnes, yͤ depth whereof cannot be fadomed, nor the ſtore thereof conſumed. Couer my vncleannes with the robe of his holineſſe, euen with the garment of ſaluation, with which thou deckeſt and tireſt thine elect. And albeit I am of all others which either haue béene, are, or ſhall be, the moſt vnworthy: yet vouchſafe to certifie my ſoule of thy grace and fauor, by yͤ ſecret teaching of thy holy Spirit, make mee to féele inwardly the ioy of thy ſaluation, reſtore to mee that ſweet taſte of thy loue, which I was wont to haue, & which I now haue robbed my ſelfe of, by this my diſobedience towards thee.

Let the apprehenſion of my ſinne be tempered with a comfortable application of thy mercie, that I may hold an euen courſe betwixt feareleſſe ſecuritie & faithleſſe deſpaire: behoulding at once, both my vileneſſe to humble mee, and the riches of thy grace to reuiue me. And, as an euidence of thy loue in this behaulfe, ſtrengthen mee by thy grace to the making of the beſt vſe of mine owne corruptions. Grant that the thought of them may kill in mée all pride of hart, and may make mée to abaſe my ſelfe, and to become euen vile in my owne ſight. Grant me to be heereupon the more watchfull ouer my courſe, the more diligent to auoide all inducements, and inticements vnto theſe or the like euils, the more apt to bee taught, the more willing to be admoniſhed, the more forward to begge thy aſſiſtance, and the more charitably compaſſionate towardes others, rather pitying and bemoaning & praying for, then cenſuring their infirmities.

And, Lord, ſuffer me not, I beſéech thee, to ſatiſfie my ſelfe with this, that I haue once made ſome ſhew of humiliatiō and ſorrow for my falles: but graunt, I may increaſe in the performance of theſe duties, and maie euerie daie renue & enlarge my repentance for particular ſlips, growing ſtill into a déeper deteſtation of my ſins, and deſiring with more and more earneſtnes, and ſtriuing, to be renewed in ẏ ſpirit of my minde: that ſo being cleanſed from all filthines both of the fleſh and ſpirit, I maie grow vp vnto full holineſſe in thy feare, through Ieſ. Chriſt. In whoſe name onelie I commend vnto thee my requeſts, and for whoſe ſake thou haſt promiſed to denie nothing to thy ſeruants. So be it.

A prayer in reſpect of death, needfull at all times, but eſpeciallie in ſickeneſſe.

O God, the God of the ſpirits of all fleſh, and which haſt the keyes of hell and of death: thou haſt prepared them both, & thou ruleſt them both at thine owne pleaſure. I beſeech thee bee mercifull to a poore trembling and weake hearted ſinner, and vouchſafe to preſerue mee from the horrour and extreamitie of dread, into which I am euen now ready to fall.

When I conſider (O Lord) how that I dwell in a houſe of clay, my foundation being beeing in the duſt, and that I muſt ere long make my bed in the darke, ſaying to corruption, Thou art my father, and to the worme, Thou art my mother, and my ſiſter. O how my belly trembleth, and what a kinde of rottenneſſe commeth into my bones: my ſpirit ſeeming to faile me, and my heart within mee beeing filled with diſmaiednes. Eſpecially, when I think vpon the iudgement that commeth after it, & the ſtraitneſſe of that account which I am inſtantly to be called to, and vpon thoſe euerlaſting chaines vnder darkneſſe, in which the wicked are reſerued vnto the laſt ſeſſions, I am then ſo euen ouerwhelmed with amazedneſſe, that I ſeeme to my ſelfe for the preſent, not to know where to find any true refreſhing. I am told by thy bleſſed and not-deceiuing word, that the ſting of death is mine owne ſinne, and with it I daily feele my ſelfe goared and galled and wounded ſo exceedingly, that (mee thinketh) to mee (poore wretch) there can be no hope of recouerie, but death muſt needes bee as a paſſage to leade mee into the bottomleſſe priſon of hell. Raiſe vp (O Lord, I beſeech thee) theſe my ſad & vnquiet thoughts, teach mee how to ouercome theſe diſcouraging and killing perplexities, yͤ death may not be vnto me as a king of fear: nor I, as one of the wicked, whoſe hope dooth periſh with their breath, and the candle of whoſe comfort is put out, when thou art pleaſed to take away their Soule. Reuiue my memorie, that I may call to minde, and cōfortably ponder thoſe things which thy ſacred worde hath taught mee: namelie, how the nature of death is cleane altered to thy ſeruants, the ſting is plucked out, and it ſelf is ſwallowed vp in victory. To them the comming thereof ſhall bée a time of diſcharge, they ſhall by it bee freed from ſickneſſes of bodie, from anguiſhes of ſpirite, from all poſſibilitie of ſinning againſt their God, from the tedious and discontenting ſocietie of the vngodly: their fleſh ſhall reſt in hope, their graues ſhall bee vnto them as beddes of eaſe, béeing ſwéetned and ſeaſoned by the buriall of their Sauiour: the Angels ſhall giue attendance vpon their Soules, to conuey them into Abrahams boſome, to the fellowſhip of beleeuers, to the ſpirits of iuſt and perfit men: ſo ſhall they bée with Chriſt: which is beſt of all. This (O Lorde) is the happines which commeth by death vnto thy choſen: Oh what are all the moſt torturing ſickneſſes, the bitter pangs and ſorrowes of the graue, vnto ſuch a glorious exchange? Who would feare corruption, for a neuer fading crowne of righteouſneſſe? What is a momentany yéelding of the bodie to conſumption in the duſt, in compariſon of the euerlaſting preſeruation of the ſoule, with aſſurance alſo, that in the time appointed theſe vile bodies ſhall by the mightie working of thy beloued Son be faſhioned like vnto his owne glorious bodie, and ſo both bodies and ſoules bée for euer with him in his kingdome.

Teach me, O lord, effectually to apply theſe things to mine owne comfort: that ſo this timorouſneſſe procéeding from the guilt of ſinne, may bée turned into a chéerefull expectation, and euen a longing for the day of my diſſolution.

And, leſt I ſhould beguile my owne Soule, in laying claime to that ſpirituall refreſhing which belongs not to mee, make mee to labour for thoſe aſſured euidences and vndeceiuing fore-runners of a happie departure.

I know, O Lord, that if I liue heere without conſcience, I ſhall ſurelie die without comfort. Holineſſe heere, is the way and path to future happineſſe. I muſt ſeeke to glorifie thee, if I deſire to bee glorified with thee. I muſt fight the good fight againſt ſathan, againſt the world, againſt mine owne corruption, I muſt faithfully fulfill my courſe, and performe the ſeruice to which thou haſt appointed me, I muſt know thy truth, and keepe the faith in ſoundnes and ſinceritie to the ende: otherwiſe it will bee in vaine to expect a crowne of righteouſneſſe. I muſt come to the firſt reſurrection, or elſe I ſhall neuer eſcape the ſecond death. Graunt mee therefore grace (I humbly praie thee) to ſerue thee in holineſſe and righteouſneſſe all my dayes, and to endeauour alwayes to haue a cleare conſcience towardes thee, and towards men: Kill my corruption in mee, that I may bee euen dead to ſinne, but aliue to thee in Jeſus Chriſt. And becauſe if I liue after the fleſh, taking thought for it to fulfill it, I ſhall die: therefore, I beſeech thee, to mortifie the deedes of the body by thy ſpirit, that ſo I may haue my fruite in holineſſe, and my end eternall life. Teach mee often to number my daies, and to conſider the vncertaine certaintie of my ende, that I maie die euen euery day, ſtill looking and ſtill preparing for my change, and making account that each day may bee the day of my diſſolution. Strengthen alſo my weake and faint faith, make mee ſtrong in thee, and in the power of thy might, ſeale me with the holy ſpirit of promiſe, as with the earneſt of my heauenlie inheritance: that ſo no anguiſh of ſickneſſe may diſcourage mee, no pang of death diſmay mée, no aſſault of Sathan ouercome mée: but that, come death when it will, or in what maner it ſhal pleaſe thee, I may boldly (through Chriſt) commit my ſoule to thee as vnto a faithfull creator. Grant mée this comfortable bleſſing, for his ſake, who died to frée mee from death, and from him that had the power of death, euen for Chriſt Ieſus ſake. Amen.

A Prayer more ſpecially fitted to the ſtate and occaſions of a ſick perſon.

O Moſt mercifull and gracious God, thou, whoſe prouidence reacheth into the moſt withdrawen and ſolitarie places, and which cauſeſt the beames of thy fauour to ſhine euen vpō chiefe ſinners, vouchſafe to caſt thy compaſſionate eye vpon thine afflicted creature, whom thou haſt laid vpon this bed of ſicknes. Iuſt (O Lorde) it is with thee thus to chaſten me: nay, if thou ſhouldeſt cruſh my body into manie peeces, and ſuddenlie plunge me into hell, it were no more then my due deſert.

What a ſtained ſinner am I by nature, ſtript of al goodnes, and eaſie to bee wrought vnto any, euen the vileſt euill:

What a world of treſpaſſes haue béene ſince committed by mée, notwithſtanding the greatnes of thy patience, and the varietie of good meanes which thou haſt vſed both to informe and to guide mee vnto godlineſſe: I will not therefore (O Lord) I dare not, I cannot plead againſt thee: It is my duetie rather to magnifie thy mercie, who art pleaſed ſo mildly and ſo fatherly to correct me: it beeing free to thy iuſtice, to cut me off as an eare of Corne, and to giue mee ouer to the prince of darkneſſe, and to leaue me for euer to that wofull kingdome of eternall miſerie. Unworthy I am (I moſt willinglie confeſſe) becauſe of my former ſlackneſſe, and coldneſſe in this dutie of calling vpon thy Name, to haue anie ſmall acceſſe into thy preſence: Yet ſeeing thou art wont euer more to reſpect the truth of thine owne promiſe, then the deſert of thoſe which praie vnto thee; therefore I beſeech thee, which art pleaſed to call thy ſelfe The hearer of Prayers, to hearken vnto the heartie and vnfained deſire of my ſoule. Sanctifie vnto mee (O Lord) this preſent ſickneſſe, let it bee as thy ſchoole, in which I may trulie

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learne to know my ſelfe more effectually then heeretofore. Make me to conſider ſeriouſly that all paine and griefe is but the fruite of ſinne, and that as all ſickneſſe naturally makes way for death, ſo death (in it ſelf) is the fore-runner of eternall condemnation. Bleſſe this thought and this meditation ſo vnto mee, that I may make it my firſt care (now in this viſitation) to ſeeke peace and aſſurance of reconcilement with thy Maieſty. To this ende giue mee a deepe touch and a ſenſible vnderſtanding of my ſins by-paſt, take from mee all guile of ſpirit, all diſpoſition to flatter or to ſooth vppe my ſelfe, or to leſſen either the number or qualitie of mine iniquities: Cauſe mee euen to breake and plough vppe my heart, to ſearch and to trie my waies: that ſo out of the aboundance of my feeling, I maie poure out a moſt plentifull and ſincere confeſſion before thee. Let mee remember it to bee in vaine, to ſeeke to hide that from thee, which thou (before whome all things are naked and open) dooſt knowe more fully and more directlie then my ſelfe: and that the diſcouery and laying open of my ſins, is the next way to finde thy mercy in forgiuing them.

Adde withall that ſtrength vnto my ſcant and ſmoking

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faith, that I may, amidde the ſight of mine owne tranſgreſſions, lay hold vppon the merite and fulnes of my Sauior. Make me heartily to diſclaime all hope of helpe by my ſelfe, or any other creature in Heauen or Earth whomſoeuer, and to caſt all my burden vpon him, who by himſelfe hath purged ſinne, and whoſe death is an abſolute and an allſufficient ſacrifice for the guilt of all beleeuers. Oh that I maie feele my ſelfe knit and vnited vnto him: ſo ſhall I, in and by him, bee preſented blameles to thy Maieſtie. And becauſe (O Lord) I am full of imperfections, and there is in my nature much weakeneſſe, and a great deale of frowardnes and readineſſe to repine and rebell againſt thy ordinance, therefore furniſh mee with neceſſarie graces, and with all ſuch gifts as thou knoweſt to be fitte for my preſent caſe: Endue mee with patience, to beare whatſoeuer it ſhall bee thy pleaſure to lay vpon me, and méeklie to ſubmitte my ſelfe to thy moſt wiſe appointments: Aſſure mee that thou which knoweſt whereof I am made, and that I am but duſt, wilt not oppreſſe me with more then thou ſhalt giue me ſtrength & power to endure. Let mee not deſire life, otherwiſe then for the further aduancement of thy glorie. Subdue in me all loue

& liking of this preſent world, grant that the hope of the glorie which ſhalbe ſhewed hereafter, may be ſo ſtrong within me, that all things may ſeeme vile vnto mee in compariſon thereof. Make mee comfortablie capable of the aduiſe and counſell of my Chriſtian friendes, which in their loue ſhall goe about to refreſh my Soule. Make mee able alſo to ſpeake profitably and for good to thoſe that belong vnto mee: Put vppon mee and in mee charitable affections and thoughts, to, and concerning others, beeing ready to ſatiſfie where I haue failed, and to remit, euen where I haue receiued the greateſt wrong.

Prepare mee to my laſt conflict, and ſtrengthen mee againſt Sathans aſſaults, that in deſpight of his malice, yet I maie ſtill hold mee faſt by thee, and reſolue, though thou ſley me, yet to truſt vpon thee. And becauſe (ſuch is thy great goodneſſe to vs thy poore creatures) ſickneſſe dooth not alwaies exerciſe his ful ſtrength vppon our bodies: therefore giue mee (I beſeech thee) that wiſedom to make vſe of euery breathing, and of euery little time of eaſe which thou dooſt afford mee, that in it I maie gather ſtrength againſt the times of greater anguiſh.

Bring ſtill into my minde, thoſe things which I haue from

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time to time learned by thy word, that thereby I maie bee quickned and find comfort in my greateſt neede. And alwayes (O Lorde) as the time of departure ſhall approache, ſo let my ſoule drawe neerer vnto thee, my heart powerfully crying, when ſickneſſe ſhal take away the vſe of my tong, Into thy handes I commend my Spirit: Come Lord Ieſu, come quicklie. And when death hath parted my ſoule from my body, let thy Angells (which doe alwaies by thy appointment pitch their tents about thy ſeruants) conuey it into that place of reſt, which the bloud of thy Sonne hath prouided and purchaſed for thy choſen. To which thy Sonne, with thy ſelfe and thy bleſſed Spirit, be praiſe and thankſgiuing, now and euermore, Amen.

At the very point of death.

O Lord God of my ſaluation, who haſt thy dwelling on high, and yet abaſeſt thy ſelfe to behold the thinges in heauen and earth, vouchſafe (I moſt humbly pray thee) to take notice of the ſighes and groanes of thy poore vnworthy ſeruaunt. The ſnares of death haue compaſſed me, and the griefes of the graue haue caught me. I am weakned & ſore broken, mine eye is ſorrowfull through mine affliction, my boanes are vexed,

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my hart panteth, my ſtrength faileth me, and is dried vp like a potſheard, my tongue cleaueth to my iawes, thine arrowes haue light vpon me, & haue euen drunk vp my ſpirit. I am brought to the gates of the pit, and to the duſt of death; I ſee that mine habitation is departing, and is in remoouing from mee like a Shepheards tent. thou art euer readie to cut off my life like a Weauer. The pangs which are vppon mee are vnſpeakeable: if my ſtrength were the ſtrength of ſtones, or my fleſh of braſſe, I could not continue to endure them. Before thee therefore, O thou moſt gratious Father, doe I poure out my whole deſire, to thee do I declare my paine: forſake me not, O lord, be not thou far from mée, my God, my hope is euen in thee. Thou makeſt the wound, and bindeſt it vp: thou ſmiteſt, and thy hands make whole: thou bringeſt downe to the graue, and thou raiſeſt vp.

Oh ponder my words, and looke vppon the ſorrowfull ſighings of mine afflicted ſoule: poure the oyle of gladneſſe into my bruſed ſpirit: as the ſtrength of my body doth decreaſe, ſo make the féeling of thy loue in Chriſt Ieſus to encreaſe: aſſure my ſoule that thou haſt caſt all my ſinnes behind thy backe, and that there is a firme & vnalterable peace

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made betwixt thee and me, by thy deare Sonne, who is the prince of peace. Let thy ſpirit witneſſe to my ſpirit, that the ſting of death, is pulled out, and the head of him who had the power of death, that is the diuell, ſo bruiſed, that neither of theſe ſhal bring any the leaſt annoyance to my ſoule: that I may, in a kind of holy manner, triumph ouer them both, and ſay, O death where is thy ſting? oh graue, oh hell, where is thy victory?

Rebuke Sathan, I beſéech thee, that hée may not interrupt my comfort, nor ſteale from me thoſe gracious pledges of thy loue which thou haſt giuen mée. Cleare the eyes of my faith, that I may euen ſee (with Steuen) the heauens open, and the Sonne of man ſtanding at thy right hand, readie to receiue me. Giue mee that inward ioy in the holy ghoſt, & that cōfortable taſte of yͤ powers of the world to come, that I may euen forget my preſent anguiſh, and maie quietly endure all, for that infinite happineſſe which is ſet before mee. Let me euen long for my appointed time, as the ſeruant longeth for the ſhadow, and as the hireling looketh for yͤ end of his worke: let this life be vile before mee, in compariſon of eternall life: and although the ſocietie of my friends hath beene, and yet

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is ſweet vnto me, yet ſo ſtir my hart, I pray thee, vppon the fellowſhip of the ſpirits of iuſt and perfit men, which are in heauen, that my whole deſire may be towards it. And when theſe encreaſing throes and pangs, theſe faint and conſuming fittes which are now come vpon me, ſhall haue enfeebled my tongue, and depriued mee of ſpeech, yet then let thy Spirit within mee make requeſt for mee, with ſighes and groanes, which cannot bee expreſſed, euer crying, Lord Ieſu receiue my ſoule, O Lord receiue my Spirit: And ſo (Lord) let death be to me, euen as the Angell was to Peter, a guide to leade mee out of priſon

ſon, into libertie, a meſſenger ſent from thee to conuey mee from this vale of teares, into eternall bliſſe; and that for his ſake, who hath ſweetned the graue with his owne body, and deſtroied death, by ſubiecting himſelfe vnto mortalitie, and now ſitteth at the right hand of thy throne, euen Ieſus Chriſt, the very anchor of my ſoule, and the foundation and ſtaffe of my hope, Amen.

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A direction for thoſe who deſire to performe the Chriſtian duetie of praier on the behalfe of a ſicke friend, or neighbour whome they come to viſite.

VVEE are vnwoorthie (O Lorde) to ſpeake vnto thy Maieſtie, either for our ſelues or others: yet this dutie lying vppon vs by commaund, & hauing a promiſe of hearing annexed therunto, we are bolde in Ieſus Chriſt to commend vnto thee the weake eſtate of this thy ſeruaunt. All ſicknes is frō thee, and to thee belong ẏ iſſues of death. Thou killeſt and thou makeſt aliue, yͧ bringeſt downe to the graue, &

thou raiſeſt vp: to whom ſhall wee goe in this and other our neceſſities but only vnto thee? Wée could wiſh (O gratious God) the continuance of his Chriſtian fellowſhippe, the lengthening and enlarging of his daies, but wee willinglie ſubiect our willes to thy determining: Thou, Lord, knoweſt what is beſt, and thereunto make vs, we beſeech thee, willingly and readily to ſubſcribe, and to deſire both his life and our owne, onely ſo farre foorth as maie bee for his and our further good in the more diligent and zealous aduancement of thy glorie. Frame him alſo, wée pray thee, vnto the like yéelding, and ſo bleſſe

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vnto him this viſitation, that by it he may be more and more humbled in the ſight of his owne ſins, and may increaſe withall in an vnfained and longing deſire after Chriſt.

Enlighten his eyes, that he may knowe what is the hope of his calling, and what is the exceeding greatneſſe of thy mercie and power towards all belieuers. Strengthen his faith, that he may with it (vtterly renouncing himſelfe) lay faſt hold vpon the merites of our onely Sauiour.

Protect him againſt ſathan, blunt the edge of his aſſaults, that they may neuer wound him to deſpaire. Remoue from him a dull ſpirit, and all ſecure and hardned thoughts, all worldlie deſires, all lingring after the deceiuing ſwéetneſſe of theſe earthly things. Giue him patience to beare, and conſtancie to endure whatſoeuer it ſhall be thy pleaſure to inflict. Vouchſafe him comfort in conſcience, ioy in the ſpirit, peace in belieuing, together with a ſetled and well grounded expectation of eternall life and ſaluation by thy Sonne.

Graunt to vs tender and féeling hearts, that both his ſorrowes and the griefes of other of thy ſeruants may bee apprehended by vs, as if they were our owne: Let thy word of grace be in our lippes, that wée

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wee may bee able to ſpeake holilie, ſoundly and cheerefully to the comfort of his ſoule.

Teach vs in him, and in this houſe of mourning to ſee the ende of vs all, and to lay it to our hearts, that ſo we may labour to bee prepared for our laſt departure. All theſe graces, both for him and for our ſelues, we beg in all humilitie at thy mercifull hands, in the name and worthineſſe of thy beloued Sonne, calling further on thee, as he hath taught vs in his word: Our Father, &c.

A Thankeſgiuing for a ſicke man, if God be pleaſed to ſend recouery.

SUffer me not, O Lord, to be in the number of thoſe, who are forward to aſke in the time of neede, but careleſſe to ſhewe themſelues thankefull when mercie is beſtowed. Make me as deſirous to come vnto thee with this ſacrifice of praiſe, as I was readie to beg eaſe and refreſhing in the day of my great neceſſitie. Thou haſt chaſtened mee (O gracious God) and corrected me, but thou haſt not giuen mee ouer vnto death. I looked to haue beene cleane

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depriued of the reſidue of my yeeres, and thought I ſhould haue ſéene man no more among the inhabitants of the world : but it was thy pleaſure to deliuer my ſoule from the pit of corruption. Oh what ſhal I render vnto thée for this and all other thy benefits towards mée ? Oh how and by what meanes ſhall I ſhew my ſelfe thankefull to thy Maieſtie ?

I haue nothing (O Lord) to render thee but the calues of my lips : accept my ſeruice (I beſéech thee) in Ieſus Chriſt : and let not the memorie of this thy kindneſſe die within mee, but grant that I may often recount thy mercie, working there-with vppon mine owne heart, and applying it as an effectuall motiue to obedience. Make mée euer mindfull of the vowes and promiſes which I made in my ſickneſſe, to ſerue thee more faithfully then heretofore, that I maie make conſcience to performe them, knowing that thou delighteſt not in fooles: & that by my neglect heerein, I ſhall lay my ſelfe open vnto a greater iudgement. Teach me alſo to remember this, that albeit thou haſt now giuen mee ſome little reſpit, yet I muſt not deceiue my ſelfe in putting far off the date of my death, but that I ought rather to vſe my health & ſtrength to

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the better fitting and more effectuall preparing my ſelfe thereunto. Together with the increaſe of bodilie & outward ſtrength, increaſe in mee ſtrength of care to walk with thee, and to approoue my ſelfe vnto thée in al holy conuerſation and godlineſſe, being more zealous in Religion, more watchfull ouer my waies, more earneſt in Prayer, more feruent in Spirit, more carefull to profite by thy Word, more faithfull in my place and calling then heeretofore, alwayes looking for the bleſſed hope and appearing of Ieſus Chriſt my Sauiour: to whom with thée & the holy Ghoſt, let my hart feelingly & effectually giue all honour, praiſe, might, maieſtie and dominion both now and for euer. Amen.

A Prayer for a woman in the time of her trauaile.

O Lord, I now find by experience the truth and certaintie of thy word, and the ſmart of ẏ puniſhment which thou laidſt vpon mee béeing in the loynes of my Grandmother Eue, for my diſobedience towardes thee: Thou haſt greatly increaſed ẏ ſorrowes of our ſex, and our bearing of children is ful of paine. Teach me by this, to ſee the deſert of ſinne, and to grow into the hatred of that which hath brought

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into the world ſuch ſtore of miſerie. Giue mée true repentance & pardon for my ſinnes paſt, that they maie not ſtand at this time & in this my need, betwixt me & thy mercie. Giue mée a comfortable féeling of thy loue in Chriſt, which maie ſwéeten al other pangs, though neuer ſo violent or extreame: Make mee ſtill to lift vp my Soule vnto thee in my greateſt anguiſh, knowing that thou alone muſt giue a bleſſing to the ordinarie meanes for my ſafe deliuerie. Strengthen my weake bodie to the bearing of what ſorrow ſoeuer, by which it ſhall ſéeme góod vnto thee to take triall of me. Make mée to remember, that howſoeuer it be with me, yet I am alwaies in thy hand, whoſe mercies faile not, and which canſt giue iſſue to the greateſt paine. And when thou haſt ſafelie giuen mee the expected fruite of my womb, make mee with a thankfull heart to conſecrate both it and the reſidue of my life to thy ſeruice, through Ieſus Chriſt my Sauiour and Redeemer, Amen.

A Thankſgiuing after deliuery.

BLeſſed be thy great name, O my moſt deere & louing Father, for thy large mercie to me moſt weak & ſinfull woman. Thou haſt ſhewed thy

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power in my frailtie, and thy louing kindneſſe hath preuailed againſt my vnworthineſſe. Thou mighteſt, for my ſinnes, haue left mee to periſh in my great extremitie: but thou haſt compaſſed me about with ioyfull deliuerance. Maruailous (O Lord) are thy workes, infinite are thy mercies, and my Soule by preſent experience knoweth it well. O my ſoule, praiſe thou the Lord, and all that is within mee praiſe his holy Name. My ſoule, praiſe thou the Lord, and forget not all his benefits: he hath heard thy prayers, hee hath looked vppon thy ſorrowe, hee hath forgiuen thine iniquities, hee hath healed thine infirmities, he hath redéemed thy life from the gráue, hee hath euen crowned thee with compaſſions.

Oh giue me, I beſéech thée, a thankfull heart, not onelie now, while the memorie and ſenſe of thy fauour is freſh before mee, but continually, euen ſo long as I haue my béeing.

Grant that I may learne by this euidence of thy mercy & might, for euer heereafter to depend vppon thee: Quicken me vp to all holie duties, that my thankfulneſſe maie appeare in my pure and Chriſtian cariage.

Make mee a kinde and carefull Mother, willing to vnder-goe the paines and trouble of education: let no

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niceneſſe or curioſitie hinder me frō thoſe ſeruices to which both Nature & Religion haue appointed mee. Let mee alſo bee carefull héereafter, when time ſhall require, to ſeaſon that which thou haſt giuen mee, with the knowledge of thee, and of thy Sonne: that my deſire may manifeſtly appeare to be ſette for the increaſing of thy kingdome. Vouchſafe ſo to order my affections, and to bring them into obedience vnder thée, that if it ſhold bee thy pleaſure either now or heereafter to take this infant from mee, I maie patientlie ſubmit my ſelfe to thy appointment. And now, O good God, perfit in mee that ſtrength which thou haſt begun, make me to growe in care to ſerue thee faithfully, both in the duties of pietie, and in other buſineſſes of my place & calling: that I may be a comfort to my huſband, an example to my neighbours, a grace to my profeſſion, and a meanes of glory to thy Name, through Ieſus Chriſt my Lord and Sauiour, Amen.

A Prayer for thoſe which are imploied in the aſſiſtance and helpe of a trauailing woman.

IT is not our diligence (O Lord) or paines which can do any thing without thy bleſſing, and our ſinnes are ſuffi-

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cient to bring thy curſe vppon whatſoeuer we vndertake.

Be pleaſed, we pray thee, to bee reconciled to vs, in yͤ bloud of thy ſonne: Make vs to remember that we are heere in thy preſence, and that all our thoughts, words & actions are open to thy ſight: proſper the buſineſſe for which wee are come together: put farre from vs all ſuperſticious conceits, and idle fancies, and teach vs to ſeeke helpe onely from thy grace. Enable vs to ſpeake comfortably vnto this pained woman, that we may further her dependance vpon thy holy Maieſtie, and may be a means vnder thee of her true refreſhing in her ſharpeſt fits. Furniſh vs with ſkill, and her with ſtrength, patiently to awaite the appointed time of her deliuerance: & knit all our hearts vnto thee, that we may feare thy Name, noting & obſeruing thy mercy and power in all thy workes, and ſtudying to giue thee praiſe & glory for the ſame, through Jeſus Chriſt our onely Lord and Sauiour, Amen.

A Thankſgiuing after, when God hath bleſſed their paines in the womans deliuery.

O Lord, wee haue ſeene thy goodnes, and haue receiued an apparant token of thy readineſſe to heare the prayers of thoſe which call vpon thee, and to ſuccour thoſe

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which flie vnto thee for thy helpe. Thou haſt giuen eaſe & deliuerance to the woman, light and life to the infant, ioie and gladneſſe to vs all. The glory and praiſe is thine alone: Fill our harts with thankfulneſſe, and make vs forward both now & héereafter to prouoke and ſtirre vp one another thereunto. And let not our thankfulnes ſtand in wordes onelie or outward ſhewes, but cauſe it to appeare in our whole courſe: that the obedience, the ſobrietie, the modeſtie, the vertue of our liues may witneſſe the thankful féeling of our hearts. Goe on in thy mercie (we pray thée) both to the Mother and her babe, continue and increaſe their ſtrength, ſo as may ſerue beſt for thy glory. And as thou haſt added one vnto the number of mankind, ſhewing thy wonderfull wiſedome & power both in the framing of him in ẏ wombe, and in bringing him forth into this light: ſo in thy time adde him alſo to thy Church, and beget him againe vnto a liuely hope, by the immortall ſeed of thy holy word, deliuering him from the power of darkneſſe, (in which by nature we are all) into the glorious libertie of thy choſen. And if it ſhall ſo ſeeme good to thee, to lay any further triall either of ſickneſſe or death vpon this thy ſeruant, or vpon

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the fruite of her wombe, prepare vs all to a patient & quiet bearing of thy hand, & to a contented and comfortable reſting vpō thy gracious prouidence: aſſuring our ſelues, yͤ al things ſhall turne to the good & benefit of thy choſen. Heare vs, O lord, and accept vs: & forgiuing the weaknes of our prayers, grant vs all needfull graces out of the rich ſtore-houſe of thy bottomleſſe bountie, and that for Ieſus Chriſt our gracious Redeemer, Amen.

A Prayer for a Souldier, fighting for his Country, or the confederates thereof.

O Lord, it is thy glory to be called The Lorde of hoſtes: and it is thou alone, from whome, when men haue made their moſt politike and puiſſant preparations, yͤ victorie muſt be looked for. Draw my heart, I beſeech thee, from all relying vpon my owne valor, or vpon the ſtrength of the battaile in which I ſtand: and teach me to looke vpward, and to waite and truſt onely vpon thee. Thou giueſt conqueſt, and thou giueſt courage: thou deliuereſt from the peril of the ſword, or elſe makeſt death a meanes of happineſſe to thy ſeruants. Forgiue my ſinnes, I pray thee, and aſſure me of pardon by the witneſſe of thy ſpirit, that the guilt thereof make not my heart to tremble

in

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in mee, and to behold death as a meſſenger to conuey mee into hell. If thou (O Lord) bee on my ſide, peace beeing made betwixt thee and my ſoule through Chriſt, what can bée againſt mee, what hazard can befall my ſoule? Nothing ſhall be able to depriue mée of thy loue.

Let not ſpoile, or bloud, or mine owne aduancement bee the endes of mine attempts, but make me to aime onely at thy glorie in the defence of thy truth, and in the good and ſafetie of the State wherin I liue. The iſſue of all things to thee (O Lord) is knowne, but to man it is hidden, prepare mee therfore indifferently to whatſoeuer

ſoeuer ſhall befall me. If I dy, giue mee comfort in my laſt breathing, and take my ſoule into thy gratious hands. If I be taken captiue, giue me patience, giue mee wiſedom and godly courage to doe nothing contrarie to the honour of my countrey, or preiudiciall to the profeſſion of a faithfull Chriſtian. If I returne with life and victorie, make me thankefull: keepe mee from taking frō thee any part of thy glorie. Preſerue mee from thoſe riotous, laſciuious and blaſpheming courſes, which are the vſuall fruits of good ſucceſſe: Let me not thinke deuotion to be an enemie to reſolution, or that a religious feare of thy

Maieſtie dooth abate the ſpirit that ſhould bee in a Souldier: but ſettle mee in this, that the aſſurance of a lawfull cauſe, the hope and confidence of a better life by the merites of Chriſt, the care to pleaſe thée and to depend vpon thy power, are the onely true grounds of valour, which can giue a man boldneſſe and life in the day of battaile. Vouchſafe me theſe and all other néedfull fauours in and for Chriſt Jeſus ſake, Amen.

A prayer for a man trauailing by Sea, about his lawfull buſineſſe.

O Heauenly Father, vnto whoſe eares the prayers of humbled ſinners haue fréedome of acceſſe out of euery place: let it pleaſe thee to encline to mee, who béeing prouoked by mine owne preſent néed, and taking hart vnto my ſelfe by thy liberall and large promiſes, doe deſire to poure out my ſoule before thy Mateſtie: Héere, O Lord, by reaſon of the calling & place, in which it hath beene thy prouidence to ranke mée, I am come downe to the ſea in a Ship, and I doe now ſee thy workes, and continuallie behold thy wonders in this déepe. Howe eaſie a thing is it vnto thée, when thou raiſeſt a ſtorme, & lifteſt vp the waues, not only to toſſe vs to and fro, and to make vs ſtagger like a drunken man, but vtterly to ſwallow vs vp, and to turne vpon our heads, in a moment the bottome of theſe mouing houſes in which wee are ? It is thy great and exceeding mercie, that theſe ſwelling billowes & foaming ſurges doe not drinke vs in, and ſo make our bodies to become as a prey, either to that great Leuiathan, the Whale, whom thou haſt made to play heere, or to ſome other of thy creatures, with infinite varietie and troupes whereof this vaſt bodie is repleniſhed. But it is euen thou (O mightie Lord) which layedſt the foundations of the earth, & which diddeſt ſhut vp the Sea with dores: thou didſt firſt gather theſe waters together as vpon an heape, and ſtoredſt vp the depths in thy treaſures: though the waues are maruailous, though the floods lift vppe their voice: though the waters rage and bee troubled, and the very mountains ſhake at the ſurges of the ſame, yet thou art much more mightie, thou ſoone appeaſeſt the noiſe, and turneſt the ſtorme into a calme.

Looke graciouſly therefore vpon me, I beſeech thee, teach mee to vnderſtand the greatnes of thy terror, by that fearfulnes of thy creatures which I do ſtill behold: Cauſe me to reſt my hope and comfort vpō the power of thy mercie, let that be the anchor of my ſoule both ſure & ſtedfaſt. And leaſt my ſins not beeing pardoned, ſhould be a hinderance & ſtoppage to thy fauor, I pray thee, ſettle in mee a heartie and vnfained deteſtation of them, a godlie griefe and ſorrowe for them, a ſtedfaſt reſolution and purpoſe in the whole courſe of my life to ſtriue againſt them. Open my heart, that I may often and earneſtly ſue and entreat for thy grace in thy ſon, and may neuer giue ouer, till I feele in my conſcience ſome comfortable aſſurance that thou haſt forgiuen me. Fit and prepare me to thine owne appointments: If it be thy pleaſure that I ſhould héer end my dayes, I knowe well, that the ſoule which thou kéepeſt cannot miſcarie: To thée therfore I commend my ſpirit, forſake mée not, I pray thée, in my laſt breathing. Albeit theſe waues may ouerwhelm my body, yet let them not be able to quench my comfort, or to plunge mee downe into deſpaire.

Graunt me euer to lay faſt holde vpon my Sauiour, that neither ſea, death, nor hell may ſeparate me from his grace. And if it ſhall ſéem good vnto thee, to bring me ſafe vnto that hauen where I would be; Oh that I may neuer forget thy kindneſſe, but may make conſcience to performe that obedience which I am now ready to vowe in my neceſſitie. Make me alwayes to take as great delight to ſerue thee, as I am now forward to aske, and deſirous to receiue life and ſafety from thee. Heare me, O Lord, in theſe and other my petitions, forgiuing my vnwoorthineſſe in the merites of Ieſus Chriſt thy bleſſed Sonne, and my great Redéemer, Amen.

A Prayer applied to the ſtate & condition of a malefactor, condemned by law to die, and drawing neere to the time of his execution.

VOuchſafe (O thou God of all mercie and compaſſion)

paſſion) to looke with pittie vpon the moſt wofull caſe of a poore wretch, readie by the ſword of Iuſtice to bee cut off, as vnworthy to liue amongſt men, and like alſo without thy ſpeedy fauour to be ſhut out of heauen, and to haue my part in the ſecond death: Truth, it is, O Lord, ẏ all this, though it be grieuous, yet is no more then my deſert: and touching that bodily death, whereto I am adiudged, I muſt confeſſe it to bee thy mercy and goodneſſe toward mee, that I haue béene found out by the eye of the Magiſtrate, and ſtopped by the power of authoritie from going on into further euill. I beſéech thee, that my death may bee both a chaſtiſement to me, and an aduertiſement to others, to containe themſelues within the liſtes of ciuill obedience.

But concerning my ſoule, which is now ere long to appeare before the Tribunall ſeate of thy great Maieſtie, I humbly pray thee, to be mercifull thereunto. I cannot but acknowledge, that if thou giue me my due recōpenſe, I muſt néeds be thruſt into that dreadfull place of infinite & eternall torment, which thou haſt prepared for the wicked, the burning whereof is fire and much wood, and which thy breath like a riuer of brimſtone dooth kindle: neither ſée I in my ſelf, or in any creature, any means or poſſibility to eſcape. Fearefull vnto mee hath beene the face of an earthly Iudge, & the ſentence of death to bee inflicted vpō this my houſe of clay, hath made my heart to quake within mee: What then will become of mee, when I ſhall bee arraigned before thee, at whoſe rebuking the very foundations of the earth are diſcouered, & before whom no man liuing can be iuſtified: Thou (O Lord) knoweſt all mine iniquities, they are ſealed vp with thee, as in a bagge, they are all noted in thy regiſters: Although I haue many times ſought for the couering of my euill waies to hide my ſelfe in the darkeneſſe of the night, ſuppoſing that no eye ſhould ſée me, yet thou haſt ſtill compaſſed my pathes, and béene accuſtomed to all my wayes, there hath not béene a thought in my heart, or a word in my tongue but thou haſt whollie knowne it: Often haue I ſaid in my heart, God will not regard, he hath forgotten, he hideth away his face & wil neuer ſée, I ſhall neuer be moued nor be in danger: Thy word I had no delight to heare, I hated knowledge, I would none of thy counſell, I ſought to dam vp the mouth of my conſcience, that it might not checke me: when my friends admoniſhed me, I hated and ſcorned their reproofe: Thus it was a paſtime to me to doe naughtily, wickedneſſe was ſweet in my mouth, I ſauoured it, and would not bee perſwaded to forſake it: Iuſtly therefore, O Lord, haſt thou thus ouertaken me, and made me to eate the fruite of mine owne way, bringing me to bee a ſpectacle to the world, to die as one of the fooles of the people: Yet, O gracious God, ſith there is mercy with thee, and that thou art very ready to forgiue, bee fauourable, I entreat thee, to mee a moſt vnworthy ſinner.

Manaſſe beeing put in fetters, and bound in chaines, prayed vnto thee, and humbled himſelfe greatly before thee in his tribulation, & thou waſt entreated of him: the woman of Canaan, whom thou tearmedſt to be no better then a dog, yet thou diddeſt affoorde her ſome crums of thy mercy, and didſt cauſe it to bee vnto her as ſhee deſired. The thiefe, at his execution, confeſſed his ſinne, and prayed to bee remembred in thy kingdome, and thou didſt promiſe him an entrance into Paradiſe. O Lord, are not theſe things written for my learning, that I through the comfort of theſe examples might haue hope? Hath thy Word ſpoken it in vaine, that at what time ſoeuer a ſinner ſigheth vnto thee, thou wilt put all his wickedneſſe from before thee? Shall I thinke that thou wilt call mee beeing laden with my ſinnes, to come vnto thee, and then when I come wilt not accept mee? Make mee (I pray thee) to ſee the depth of my ſinnes, that I may not beguile my ſoule by leſſening eyther the weight or number of mine iniquities: Worke mee to a true and vndiſſembled acknowledgement and confeſſion of them, euen before others, that they which ſee my end and know mine euill, may haue ſome euidence of my repentance, and may learne by me to beware of the deceitfulneſſe of ſinne. Enable mee to looke with the eye of my faith vpon my crucified

Sauiour, caſting my ſelfe wholly vpon him, and deſiring by him to bee hidden from thy wrath. Giue mee ſome taſte of thy loue, and ſome inward and ſecret pledge of thy being reconciled to mee for his ſake. Strengthen mee againſt the feare of death: that albeit I haue euery way iuſt cauſe to tremble at it, it being both the deſert of my offence to men, & the wages of my ſinne againſt thee: yet hauing ſome aſſurance in my Soule, that the ſting thereof is plucked out, I may embrace it in my boſome, and entertaine it as an end appointed for my miſerie, and as a means to bring me vnto happineſſe. Thus, O Lord, with fulneſſe of deſire (out of the bottome of this miſerie, and ſhame which I am fallen into) to flie vnto thy mercie, and to be ſhrouded vnder the ſhadow of thy grace, I commend my ſelfe, my ſoule and my body into thy hands, praying thee not to caſt off him, which hath no hope but onely in thee, and that alone in & by Jeſus Chriſt my only Lord and Sauior Amen.

A Praier riſing out of the ſerious meditation of the laſt Iudgement.

O Lord, thou haſt reuealed it in thy holy word, that the faſhion and figure of this world muſt paſſe awaie, & that as by appointment wee muſt all die, ſo alſo wee muſt all appeare before the iudgement ſeate of Chriſt, and that from thence ſome ſhall go into euerlaſting paine, and ſome into life eternall. This, the Atheiſts and Epicures and Libertines of the world doe thinke to bee but a meere fable, they ſay in their hearts, The Lord vvill doe neither good nor euill. But yet, O Lord, as thou haſt deliuered this in thy word, (of which one iote nor tittle ſhall not periſh) ſo thou haſt not left it without a ſufficient proofe in the very boſom of euery man: The accuſing or excuſing of our owne thoughts, the ſecret checkes accompanying thoſe euils to which none is priuie, the feares of wicked men, who are continually as one that trauaileth of childe, flying oft times when none purſueth them, and being chaſed at the very ſhaking of a leafe, are an euident proofe of thy prouidence, and a certaine aſſurance written as with the point of a Diamond (which can neuer bee done out) that verely there is fruite for the righteous, and doubtleſſe there is a God that iudgeth the earth. This truth (O Lord my God) thou haſt taught mee to belieue, and I make no doubt, but it ſhall ſhortly come to paſſe. It was ſaide long ſince that the Iudge did ſtand before the doore, and that hee which ſhould come, would come & would not tary: and now the height of iniquitie is ſuch, and ſinne is grown to that perfectiō, that it cannot ſtand with thy iuſtice much longer to forbeare. Teach me (I pray thee) as I doe knowe and belieue this, ſo to make a true and profitable vſe of my knowledge. Let it bee euer in my thoughts, and in my beſt and moſt ſerious meditations: when I am about by the proneneſſe of my corrupted nature to doe euill, let the remembrance hereof be a bridle to me to reſtraine mee: when I am like by the iniquitie of yͤ times to ſuffer euill among men, let the expectation of the right which thou wilt then doe to the oppreſſed, be a comfort to mee to refreſh me. Eſpecially, O Lord, grant me to keepe daily (as it were) a priuie ſeſſions in the cloſet of mine own hart, arraigning my ſelfe before thy iudgement ſeat, ſearching and trying my wayes, accuſing my ſelfe before thee, frō whom nothing can be hid, confeſſing my vnworthineſſe, bewailing my corruptions, ſuing with al inſtant earneſtneſſe for thy grace & fauour in thy Son. O that I may learn thus to iudge my ſelfe, that I may not bee iudged of thee in that day.

Suffer me not to flatter my ſelfe, or to bleſſe my ſoule in any euill way, or to goe about to finde hidings and couerts for my ſinnes: inaſmuch as all things are naked in thy ſight, and that in that great terrible day thou wilt lighten the things which are hid in darkeneſſe, and make manifeſt the counſell of all mens hearts. Let mee not imagine this thy great ſeſſion to be like the courſes among men, in which oft times by vniuſt meanes the vileſt offenders do procure eſcapes: but make me to know, as the truth is, that with thee there is no hope by corruption, or fauor, or fraud, or importunity of ſuite, to find euaſions. Thou art the Iudge of all the world, and thou wilt doe right, euery man ſhall receiue the things which haue béene done in his bodie, according to that hee hath done, whether it be good or euill. And whereas, O Lord, it is a great griefe to thy ſeruants, to liue among the vngodly, & it muſt néedes vexe their righteous ſoules to heare and ſee their vnlawful déeds: let this be my comfort, that though it be thy pleaſure to ſuffer with long patience the veſſels of wrath, and to permit the tares to growe vp with the Wheate vntill the harueſt, yet then thy Angels ſhall come, and ſhall gather out of thy Church all things that offend, and bring the iuſt into the kingdome of their father. Seeing alſo (O gracious God) that whoſoeuer in this world wil liue godly, ſhall ſuffer, and lie open to the wrongs & iniuries and reproches of the wicked: Grant that if at any time, eyther my name bee put out as euill, or otherwiſe my eſtate or profeſſion, or life, for the truths ſake be called into queſtion, I may poſſeſſe my ſoule with patience, looking for the bleſſed hope and appearing of thy glorie, knowing that then the iuſt, what diſgraces ſoeuer are now caſt vpon them, ſhall ſhine as the light in thy preſence. Finally, O Lord, make me daily to growe ſo wearie of this vain and wretched world, and of the heauie load of mine owne corruptions, and of this body of death which is vpō me, and to ſtriue to gather that aſſurance of an intereſt in that glorie which ſhall bee ſhewed hereafter, that I may looke for this great day, and in my deſires may ſigh for it & haſten to it: and that whenſoeuer it commeth, I being found waking, with my lampe of oyle in my hand, may haue cauſe to lift vp my head, not doubting but to haue a gracious admittance into my maſters ioy.

Grant me this for his ſake, which ſitteth at thy right hand, to make requeſt for mee, Ieſus Chriſt the Mediator of thy choſen. Amen.

A Praier fitted to the time of warre.

O Almightie GOD, who art hie aboue all nations, and whoſe glorie is aboue the heauens, the comfortable ſucceſſe of all enterpriſes is from thee onely to bee looked for: Thou art hee which giueſt victorie vnto Kings, to thee it is all one to ſaue by many or by few, thou canſt make one to chaſe a thouſand, thou canſt cauſe the harts euen of yͤ moſt valiant to melt, their hands to be weak, their minds to faint, and their knees to fall awaie like water. If thou fight for vs, wee cannot miſcarry: if thou fauour vs not, wee muſt néeds bee diſcomfited. O bee gracious vnto vs, and be on our ſide, now that men are riſen vp againſt vs. They take crafty counſel againſt thy Church, and conſult how to cut vs off from being a nation, and by what means to quench the light of thy truth, which ſhineth in our ſtréets.

Their deſire is to imbrue their hands in our blood, and to aduance their owne ambition by our ouerthrowe. O turne their counſels into fooliſhneſſe, let not their miſchieuous imaginations proſper, leaſt they be too proud: O our God, make them like vnto a whéele, and as the ſtubble before the winde, ſcatter the people that delight in war. Go out, O Lord, with our armies, giue wiſedom and courage to our captains, girde them with ſtrength vnto the battaile, bee with our Souldiers, teaching their hands to warre, and their fingers to fight: Aſſiſt all the conſultations, proſper yͤ policies, crowne thoſe enterpriſes with good ſucceſſe which are vndertaken for the common good and comfort of the State. Doubtleſſe, O Lord, wee haue deſerued thine anger, and our ſinnes do cry loud in thine eares for vengeance: and it were but iuſt with thee, if thou ſhouldeſt make vs a prey and ſpoyle vnto our enemies: But, O gracious God, let vs fall now in to thy hands, for thy mercies are great, and let vs not fall into the hands of men, whoſe diſpleaſure at vs is not for our ſinnes, but for our profeſſion and religions ſake, and that they maie fill their owne enlarged and vnſatiable deſires with thoſe bleſſings of wealth which thou haſt giuen vs: Put therefore thy hooke into their noſtrils, and bring them backe by the ſame way they came. Let it appeare that thou art in the mids of vs, and that wee ſhall not be mooued, that thou wilt helpe vs and that very early: Let there be none inuaſion, nor going out, nor no crying in our ſtreets: But ſet thou peace in our borders, make ſtrong the barres of our gates, eſpecially let the Goſpell of thy Sonne ſound yet louder amongſt vs, that by it many ſoules may be gathered vnto thee. So wee thy people and the ſheepe of thy paſture, ſhall praiſe thee for euer, and from generation to generation we will ſet forth thy glorie, through Ieſus Chriſt our Lord and onely Sauiour Amen.

Another of like nature, reſpecting the time of dearth and famine.

CLeaneneſſe of teeth (O Lord) and ſcarceneſſe of bread, haue beene aunciently threatned by thee, as iudgements vpon the ſons of men for their ſinnes. Many waies alſo thou haſt to turne a fruitfull land into barrenneſſe for the wickedneſſe of the inhabitants: Thou canſt make the heauen ouer our head as braſſe, and the earth vnder vs as iron, by bringing a drought vpon the land. Or elſe thou canſt cauſe the ſeede to rot vnder the clods, by commaunding the bottles of heauen to poure out raine in too great abundance: or when the Corne is come vp, thou art able to ſmite it with blaſting and mildeaw, or to ſend among vs thy great hoſte, the graſhopper, the canker, the caterpiller, and the palmer-worme, ſo that although much be ſowen, yet little ſhall bee brought into the barne. Or if the Corne doe growe ripe vnto the harueſt, it is in thy power ſuddainlie to ſend in an enemie, to eate the fruit of the land, and to deuour the labour of the people. And though the bread doe come to be ſet in plentie before vs, yet thy hand is not ſhortned, thou canſt take awaie the ſtaffe thereof, ſo that wee ſhall eate and not be ſatiſfied. Thus, O Lord, thou haſt euen ſtore-houſes of puniſhments: ſo that our harts cannot endure, nor our hands be ſtrong in the day that thou ſhalt haue to doe with vs. And hereof we haue now already ſome experience. For now thou haſt in part begunne to puniſh our abuſe of thy creatures, our fulneſſe of bread, our contempt of the ſpirituall food of our ſoules, with outward ſcarcitie: The time is come, by greedy worldlings long exſpected, in which they may make the meaſure ſmall and yͤ prices great, ſelling euen the very refuſe of the wheate: Their treading is vpon the poore, their deſire is to ſwallow vp the needy of the land. Looke mercifully, O Lord, vpon vs, wee beſeech thee, lift vp thine hand, forget not the poore.

Thou prepareſt for the Rauen his meate when his birds cry to thee, wandring for lacke

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of foode, thou takeſt no delight in the confuſion of thy creatures: thou haſt promiſed, that if we ſeeke to thee, we ſhal want nothing that is good, thou wilt preſerue vs in the time of dearth, and in the dayes of famine wee ſhall haue inough. Accompliſh (we beſeech thee) theſe thy gracious promiſes: Saue vs from this encreaſing miſerie, and deliuer vs from their crueltie, which beeing without all bowels of mercy, doe reſpect nothing but their owne commoditie. And becauſe, O Lord, our ſinnes doe ſeparate betwixt thee and vs, and doe hinder good things from vs: therefore humble our ſoules vnder thy mighty hand, make vs to ſee and to conſider our owne deſeruings, draw from vs an heartie and ſincere acknowledgement, how great cauſe we haue giuen thee to aſfamiſh both our bodies & ſoules for euer.

Giue vs an vnderſtanding of our particular groſſe ſinnes which doe lay vs open to this iudgement aboue others: namely, our wantonneſſe, our pride, our luxuriouſneſſe, our riot, our feaſtings without feare, our want of mercie to the poore, our ſpurning with the heele againſt thee, our forgetting thee in the daies of our plenty, but chiefly our loathing of that ſpirituall Mannah, that heauenly dyet of thy

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ſacred ſword, prouided in thy aboundant mercie for our Soules.

O make vs aſhamed for theſe and other our monſtrous ſins, beſides thoſe perſonall euils wherewith wee are each of vs iuſtly to be charged. Beget in vs a care to renounce and forſake our ſinnes, equall to our deſire for the putting away of thy iudgements. Forgiue vs in Ieſus Chriſt, and vouchſafe vs (as a pledge of thy loue, ſtrength and grace to walk in a greater meaſure of obedience then heretofore. And now (O Lord) teach vs to relie vpon thy prouiding, and to know that when all things faile, yet thy mercies are the ſame, and thy power to help is not diminiſhed. Thou canſt ſuddenly by meanes to man vnknowen, turne the greateſt penury into plentie, thou canſt make a little to ſtretch farre, and canſt proportion our appetites to our ſtore.

O make vs to depende on thee, and to ſtudy more how to profit by thy hand, then to haue thy rodde remoued from vs. And when thou ſhalt ſhew thy ſelfe to haue heard our prayers, by ſending greater plentie, let vs not forget our preſent want: but grant that we may labour to be thankful, and endeauour after a more ſober vſe of thy bleſſings then heretofore. Heare vs in this,

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and in all other our requeſts, for Chriſts ſake, and for thine owne promiſe ſake. Amen.

Another like, applyed to the time of ſome great contagion.

WHither ſhall we go, O Lord, in the day of our affliction, but onely vnto thee? Thou alone canſt ſaue, and out of thy hands none is able to giue deliuerance.

Heauy at this time is thy hand vpon vs, & fearfull is the diſeaſe with which thou haſt afflicted vs: Wee are afraide one friend and neighbour of another, and nothing is before vs but preſent death. Scarcely can we looke forth, but wee ſée ſome one or other amongſt vs caryed away to the graue, and the mourners going about the ſtréets.

Wee muſt néedes confeſſe that though this bee grieuous, yet it is the ſmalleſt part of our deſert: It is iuſt with thee, to ſmite vs with botches and ſcabbes that cannot be healed, and to make the peſtilence euen to cleaue vnto our loines, and to ſwéep vs away from off the earth, euen as a man ſwéepeth away doung till all bee gone. For, how haue we multiplied our iniquities before thee, and to what a ſhameleſſe and intolerable meaſure are our ſinnes encreaſed? Many

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warnings haue beene giuen by thy Miniſters, thou haſt riſen early and late, and ſent vnto vs by them: yet we haue made our hearts as an Adamant ſtone, and haue put far from vs the euill day, perſwading our ſelues that their ſermons were but wind, and that they did but commend vnto vs their own fancies. Thus haue wee encouraged our ſelues in euill, and haue ſet thy iudgements at nought, euery one turning to his owne courſe, as the horſe ruſheth to the battaile, adding drunkenneſſe to thirſt, and falling away from thee more and more. But (O Lord) giue vs now at the laſt remorſefull and repentant

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hearts, make vs (as it were) to ſmite vpon our thigh, as a ſigne that wee ſee our wandrings, and that wee are aſhamed of our ſinnes: Embolden vs in the name of Chriſt, to come into thy preſence, and in all earneſtneſſe of ſpirit to crie vnto thee, Take awaie our iniquities, and receiue vs graciouſly. Teach vs as well to feare ſinne, the cauſe of this waſting ſickneſſe, as wee do the ſickneſſe it ſelfe, which is the fruite of ſinne. Comfort vs, according to the dayes that thou haſt afflicted vs: and let the ſweete feeling of the gracious teſtimonie of thy Spirit, ſpeaking peace vnto our ſoules, preuayle againſt all

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other ſadnes, or cauſe of grief, or ſorrowe whatſoeuer. Saie (O Lord) vnto thy deſtroying Angell, It is ſufficient, holde thy hand: Or if be the thy pleaſure to ſtretch thine hand yet further, and to take vs alway alſo, O prepare vs to thine owne purpoſe, endue vs with a holy patience to endure the vtmoſt triall: and graunt that whatſoeuer befall our earthly tabernacles, yet our ſoules may be alwaies acceptable vnto thee, and all for Chriſt Jeſus ſake, who hath loued vs, and giuen himſelfe to be a ſacrifice of a ſweet ſmelling ſauor vnto thee. Amen.

A Prayer in the time of tempeſt, as thunder, lightning, &c.

O Almightie God, excellent in power and in iudgement, thou haſt made the earth by thy power, and eſtabliſhed the woꝛld by thy wiſedome, and haſt ſtretched out the heauen by thy diſcretion: thou cauſeſt the cloudes to aſcend frō the ends of the earth, thou dꝛaweſt the winde out of thy treaſures, and makeſt the ſtoꝛmes to bꝛeake foꝛth in thy wꝛath: thou art that GOD of gloꝛie which commandeſt it to thunder, and diuideſt the way foꝛ the lightning of the thunder.

Thy voyce maketh the wilderneſſe to tremble, and the foundations of the mountains to moue: yea, and the pillers of heauen to quake at thy reproofe. Oh how eaſie a thing were it for thee, euen at this inſtant, to ſend out thine arrowes and ſcatter vs, to encreaſe thy lightnings and deſtroy vs: The very blaſting of the breath of thy noſtrils, is enough to conſume vs: our hearts could not endure, nor our hands bee ſtrong, if thou ſhouldeſt procéede againſt vs in diſpleaſure, and giue leaue vnto theſe inſtruments of thy vengeance to preuayle vpon vs. And, O Lord, what is there which wee haue not deſerued?

The deadneſſe of our harts, our want of awe to thy Maieſtie, our abuſe of thy patience, our contempt of thy word, our ſlight regarde of thy former iudgements, theſe and other our crying ſinnes, what elſe is due vnto them, then yͤ verie vials of thy wrath, & the height of thine indignation? Humble our ſoules (we pray thee) here before thee, make our bellies to tremble, and a kinde of rottenneſſe to enter into our bones, to thinke vpon the glorie of thy Maieſty & the greatneſſe and vglines of our owne moſt groſſe and inexcuſable iniquities. Make vs to thinke with our ſelues, that if theſe ſtormes, which are yet but as a taſte and touch of thy power, be ſo ful of terror, oh then how fearefull will thy preſence bee, when thou commeſt in thy glory, ſhewing thy ſelfe from heauen with thy mightie Angels, in flaming fire, rendring vengeance vpon the children of diſobedience: Surely then the heauens ſhall paſſe awaie with a noiſe, and the elements ſhall melt with heat, and mens hearts ſhall faile them for fear, and for looking after thoſe things which ſhall come vpon the world. Let this, O heauenly Father, worke in vs that bleſſed feare, which is the beginning of wiſedom, and which cauſeth a departure frō euill: that ſo all theſe euidences of thy power & glory, may be as ſo many alarums, to rouſe vs from the bed of ſecurity, and as ſummons from heauen, to prouoke vs to repentance: Oh make vs to wake to liue righteouſly, and to be diligent that wee may bee without ſpot and blameleſſe, going on, & increaſing in all holy conuerſation & godlineſſe: And now, O gracious God, at this time, ſhewe thy mercie in reſtraining the rage and fury of this dreadfull ſtorme, couer vs vnder thy wings and let vs be ſure vnder thy feathers, oh let vs abide in the ſecret and ſhadowe of thee which art Almightie. The ſea is calme by thy power, by thy vnderſtanding thou ſmiteſt the

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pride thereof, thou ſtoppeſt the ſpouts of the raine at thy pleaſure: if thou rebuke the winds, they are ſtraight allayed, the thunder is quiet, and ſtil, at thy commaund. This we belieue, becauſe thy word of truth hath reuealed it: and this thy power & mercy we preſume to craue, becauſe thou haſt promiſed, that if we call vpon thee in the day of trouble thou wilt deliuer vs. Furthermore, O lord, vouchſafe vs this grace, that when by thy goodnes this terror & daunger ſhall be paſt and ouerblowne, we may not then forget thy kindneſſe in our preſeruation, nor bee vnmindfull of the vowes & promiſes which we now make of better obedience:

ence: but that we may thankfully take vp that ſpeech of gratefulneſſe, and ſay, Prayſe wee the Lord becauſe hee is good, for his mercy endureth for euer: and may alſo ſet it appeare in our liues and courſes, how ſenſible we are of thy loue and how careful to walke worthy of thy fauor. Heare vs, O Lord, and helpe vs both now and euer in Chriſt Ieſus, without whom none can come vnto thee, and by faith in whome we haue boldneſſe, & entrance with confidence into thy preſence: to whom, with thy ſelfe, and thine eternall ſpirit, one only and immortall God, wee deſire to giue all glory and praiſe for euer. Amen.

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A meditation or prayer neceſſary for a poore man.

TRuth it is, O Lord, that to my mutinous and repining nature, want is of all things moſt diſtaſtefull, and pouertie is a burden euen intollerable. Sometimes I am readie to call thy iuſtice in queſtion, who meaſureſt out ſo large and ouerflowing a portion vnto ſome, and yet art ſo ſtrait and ſparing towardes mee. Sometimes I doe almoſt condemne Religion to be meerly vanitie, the louers whereof lie open to ſo great extreamitie: Otherwhiles, my owne heart chargeth me with hypocriſie, telling me that no man euer periſhed beeing an innocent, and that if I did ſo feare thee as I ſhould, thou couldeſt not thus forſake mee. And much adoe haue I to maſter my owne affections, and to reſtraine my ſelfe from putting forth my hand to wickedneſſe, and from taking ſome ſtraunge courſe for my owne ſupply. Thus, O Lord, I am ſtraitned, thus I am euen haunted with whole troupes of vnquiet thoughtes: all which, by the continuance and enlargement of my owne ſcarcitie, and by the vncompaſſionateneſſe which I finde among the men of this iron age, are rather multiplied and increaſed

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increaſed in me, then any way ſlaked or diminiſhed.

But eternally bleſſed be thy great Name, which haſt opened the gates of thy mercy, & giuen hope of hearing and of help, to the baſeſt and pooreſt amongſt men. Thou accepteſt not yͤ perſons, no not of Princes, thou regardeſt not the rich ſooner then the poore. Beholde therefore (O louing Father in Ieſus Chriſt) to thee doe I cry, to thy Mercy-ſeate doe I ſtretch out my feeble hands. I haue learned, O Lord, that miſery commeth not forth of the duſt, neither doth affliction ſpring out of the earth: the pillars of the world are thine, thou openeſt or ſhutteſt thy hand at thine owne pleaſure. Thy wiſedom alſo is infinite, and thy iudgements are vnſearchable: who ſhall pleade with thee, to aſke thee a reaſon of thy waies? Let it be inough for mee, that it is thy pleaſure thus to debaſe me: Am I not in thy hand as the clay in the potters? if thou do giue mee a larger portion, it is thy bountie: if thou doe abridge mee, what haue I to complaine, or what challenge can I make to that, which thou keepeſt from me? Teach me (I beſeech thee) not to looke ſo much vpon this, what others haue, as to conſider well, how little I for my part doe deſerue to haue. If I doe but breath vpon

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on the face of ẏ earth, if I had no houſe but the open ayre, no garments but ragges, no food but the bread and the water of affliction, or the crummes that fal from ſome rich mans table, it were infinitely more then my beſt deſert. A ſinfull and vnthankfull wretch, as I haue alwaies beene, what can I ſay is due vnto mee but perpetuall ſhame? When I iudge rightly of all things, ſo far am I from beeing able to ſay that thou haſt wronged mee, or dealt too ſtraightly with mee, that I muſt rather ſtirre vp my ſelfe to magnifie thy mercy, which haſt not layde vppon mee the vtmoſt of thy wrath, but haſt giuen mee a time and an opportunity to repent. Let theſe things, I pray thee, yͤ ſouerainty of thy power, the depth of thy wiſdome, the fouleneſſe of mine owne deſert, the kindneſſe which (notwithſtanding ſome outwarde hardſhippe) thou haſt vouchſafed to my ſoule, moderate my violent affections, curbe my raging and diſcontented thoughts, bring my ranging paſſions into order, that I may alwaies ſay, It is the Lord, let him doe what ſeemeth him good: This is my ſorrowe, and I will beare it.

Open mine eyes withall, that I may ſee thy power, who canſt raiſe the needy from the duſt,

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duſt, and lift the poore out of the dung, and make him families like a flocke of ſheepe, who canſt commaund euen the very rauens to bring bread and fleſh vnto thy ſeruaunts, the heauens to droppe downe foode, and the rocke of ſtone to yéelde ſtreames of waters, to refreſh thoſe whom thou art pleaſed to prouide for. Shall I thinke thy power to be abated, or is thy mercy leſſe then it was wont to be? Haſt thou not made a promiſe neuer to forſake me? Am I not alwaies with thee, and dooſt thou not holde mee by my right hand? Shal I imagine thée to be like the Birde whom thou haſt depriued of wiſedome, & to whom thou haſt giuen no part of vnderſtanding, who ſheweth himſelfe cruell vnto his young ones, as they were not his, or as if he had trauailed in vain: No, I am aſſured that though a woman ſhould forget her child, & forbeare to haue compaſſion on the ſonne of her wombe, yet thou canſt not forget thoſe whome thou loueſt in thy Sonne. Thou knoweſt my wants, thou art able to ſupply my wants, thy loue will not ſuffer thee to leaue mee deſtitute, in that which thy wiſedome knowes to bee conuenient for me. Encreaſe my faith, that I may depend yet more vpon thee, make mee diligent in the place & calling in which thou haſt ſet mee, frame my minde and my deſires to that rate which thou haſt allotted me, keepe me from vniuſt and vnlawefull courſes, from enuying the aboundance which others doe enioy: poſſeſſe me with this perſwaſion, that this my preſent ſtate is the fitteſt for mee, and that when it ſhall bee good for mee to haue more, thy hand ſhall inſtantly bee enlarged toward mee: Stirre me vp to ſeeke thy kingdome, and to labour for the meate which endureth vnto life eternall. Enrich my ſoule with ſpirituall bleſſings in heauenly things: perſwade my cōſcience of thy loue in Chriſt Ieſus, that the feeling thereof may make all things ſweete vnto me. Cauſe mee both to truſt and to waite for thy ſaluation, and in all things to ſtriue to giue thee thy deſerued glorie, and all this in and for thy ſons ſake, my onely Mediator and Redeemer. Amen.

Another of like nature, fit for one whom God hath inriched with outward things.

IT hath pleaſed thee (O Lord) out of the freedome of thy bountie, to deale more largely with mee then with manie of thy ſeruants, and to furniſh me with ſtore of thoſe outward bleſſings, which others (euerie waie as good by nature

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as my ſelfe) doe not enioy. My hart is fraughted with much corruption: and though riches be in themſelues a bleſſing, yet without thy eſpeciall grace, they will be vnto mee an occaſion of many euils. Apt I ſhal be to lift vp my heart, to pride my ſelfe in my own conceit, to truſt vnto my wealth, to deſpiſe others, to growe in loue with this preſent world, to become colde and remiſſe in the beſt ſeruices, to conclude that I am highly in thy fauour, becauſe thou haſt enriched mee. Theſe bee the diſeaſes, which through the poiſon of our nature, doe riſe by theſe outward hauings, neither can I ſay that my heart is cleane from theſe corruptions. Purge them out of mee, I beſeech thee, by the fiery power of thy ſpirit. Giue me pouerty of ſpirit & humbleneſſe of mind, amid this outward fulneſſe with which thou haſt endued me. Make me to remember that the more I haue, the greater ſhall be mine account, and the harder for me to be ſaued: that by yͤ meanes, my wealth may be ſo far from puffing me vp with ſecure preſumption, that it may moue me the rather euen with feare and trembling to work out my ſaluation.

Cauſe mee to thinke often vpon the words of my Sauiour, that riches are deceitfull, and of a thornie nature, cho-

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king the good ſeede of the word, and making it to become vnfruitfull: that ſo I may learne carefully to handle them, and to vſe them with great heedineſſe and circumſpection, leaſt I ſhould by them gall & wound my conſcience, or bee pearced through with manie ſorrowes. It is ſaid (O Lord) that theſe high places of the world are ſlipperie places, in which it is hard to go with a right foot, and to keepe ſtrait and euen ſteps: Oh, ſtir mee vp to ſo much the more care to ponder my paths and to take diligent heede vnto my waies: ſuffer me not to iuſtify my ſelf to my own ſoule, or to make my ſelf beleeue that I am as I ought to be, becauſe waters of a ful cup are wrung vnto mee: but teach mee ſeriouſlie to conſider, that as many of thy beloued ſeruants doe féele the ſmart of pouertie, ſo euen the moſt wicked and thoſe which doe rebelliouſly tranſgreſſe, haue a large portion in this life, liuing, waxing olde, and growing in wealth, their goods oftentimes exceeding the verie deſires of their hearts. Grant therfore that I may labour for ſome better and more certaine aſſurance of thy grace, not grounding my hope vpon my wealth: but reioycing in this, if the due conſideration of the daunger and vanitie of aboundaunce may worke by thy bleſſing, to the

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abaſing and humbling of my heart. Oh let not mine eyes be dazled, nor my heart bewitched, with the glory and ſweetneſſe of theſe worldlie treaſures, which may bee taken frō me, or I from them euen in the twinkling of an eye:. drawe my affections to the loue of that durable riches, and to that fruite of heauenly wiſedome, which is better then golde, and the reuenues whereof doe ſurpaſſe the ſiluer, that my chiefe care may bee to haue a ſoule enriched and furniſhed with thy grace, fulfilled with the knowledge of thy will, in all wiſedome and ſpirituall vnderſtanding. And becauſe (O Lord) in hauing much, I am but a ſteward vnder thee, and a diſpoſer of thy gifts, enlarge my bowelles towards others, make mee rich and fruitfull in good works, beeing a father to the poore, and cauſing the heart of the widow to reioice, warming the loynes of the naked with the fleece of my ſheep, not eating my morſels alone, but dealing my bread to yͤ hungry, and neuer hiding my ſelf from mine owne fleſh.

For why ſhould I make golde my hope? or wherefore ſhould I ſtriue to lade my ſelfe with this thicke clay, ſtill plotting to ſet my neaſt on high, when all that I haue or can haue is in a moment turned into vanitie? Quicken mee vp

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therefore to good duties, that the hearts of thy Saints may bee comforted by mee, and that in the place where I liue, I may by my forwardneſſe drawe on and prouoke others to all the offices of neceſſarie beneuolence. Let the bowels of the néedie bee my treaſurie, and let it be my deſire and care there to lay vp in ſtore a good foundation for my ſelf againſt the time to come, not truſting to be crowned for the worth of my liberalitie (for what can that be to a weight of glorie?) but aſſuring my ſelfe that the mercie ſhewed by mee vnto others, is a beame of that loue which ſhines from thee vpon my ſoule.

Thus, O Lord, ſhall I by thy goodneſſe haue the true vſe of thy bleſſings, together with a daily increaſe of much matter of thankeſgiuing for thy great goodneſſe to mee ſo vile and vnworthy; and al for Chriſt, and in his moſt glorious and holy name. To whom with thee and thy ſpirit, one true, euerlaſting, and only wiſe God, be all praiſe, and power, might, maieſtie and dominion, now and euermore. Amen.

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The Magiſtrates or Iudges Prayer.

IT hath ſeemed good vnto thy wiſedome (O thou who art the diſpoſer of all things both in heauen and earth) to call me (though vnworthy) to an office and place of ſpecial truſt: euen to be one of the heads and Iudges of thy people, euen to ſit in thine owne ſeat, and to be (as it were) a God amongſt men. Magiſtracy and gouernment is thine own ordinance, & great is the obedience & reſpect which thou commandeſt to it: thou haſt honoured thoſe who are entruſted with it, with titles of no little dignitie: thou haſt communicated thine own

Name vnto them. Let not, O Lord, this greatneſſe puff mee vp with pride, but let it fill my heart with feare: aſſuring my ſelfe by this, that as the place in which I ſtand is eminent, ſo the burden is weighty, and the buſineſſe much, yea & that the account for neglect will be exceeding fearefull. Stir me vp therfore, I beſeech thee, to looke vp in all humilitie towardes thee, and to begge earneſtly of thee in Chriſts name, to be enabled to that ſeruice to which thou haſt appointed mee. Let it bee my care to make thy word my counſeller, not ſuffering the booke of thy lawe to depart out of my mouth, that ſo I may obſerue and doe ac-

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cording to all that is written therein. Let the aime of all my endeauours, be the glorie of thy Name, in the peoples good, and not mine own either gaine or credit before men.

Clad me with zeale as with a cloake, that I may haue courage for the truth, and adminiſter iuſtice without feare, and doe right without reſpect of perſons.

Make it euen a ioy vnto me, to deliuer the poore that cryeth, and the fatherleſſe, and him that hath none to helpe him: that the bleſſing of them which are readie to periſh, may come vpon mee, and that I may cauſe the heart of the widowe to reioyce.

Farre be it from me to peruert iudgement, or to wreſt the lawes for by-reſpects. Oh let my ſoule abhorre all couetouſnes, keepe me from louing of gifts, or from following rewards, knowing that theſe do blind the eies of the wiſeſt, and make them to forget the decree, and to change the iudgement of the children of affliction. Suffer mee not to vſe my authoritie, either as a means to recompence and pleaſure my friends, or as an inſtrument by which to bee auenged vpon mine enemies, but frame my heart to dealing trulie, according to the trueth of the cauſe, and not according to the ſtate of the perſons.

And

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And becauſe there is much ſubtiltie in theſe euill dayes, and manie meanes vſed by which to wrap vp matters, and to make bad cauſes to beare a ſhew of goodnes; therfore giue me, I heartily pray thee, a wiſe and an vnderſtanding heart, a ſharpe, and diſcerning ſpirit, that I may be able to finde out the truth, in thoſe things that come before mee, and may be diligent and willing, when I know not the cauſe, to ſeeke it out, and ſo may doe all things in thy feare faithfully, and with a perfit heart.

Aboue all things, O Lord, let my heart bee ſet, for the aduauncement of Religion, and for the promoting of thy glorious Goſpell. Grant that I may account it my greateſt honour, to giue countenaunce to it, and to thoſe who preach it faithfully, and profeſſe it in ſinceritie. Let mee be a terror to Papiſts, and Atheiſts, and godleſſe perſons, make me to looke vnto my ſelfe, and to my family, that no ſuch may come neere me, nor receiue any little grace or fauour or protection from me, but that I may further (as much as in me lieth) that neceſſary work of deſtroying the wicked of the land, and of cutting off the workers of iniquitie.

In all theſe things make me conſtant, and bold, knowing that it is thy buſineſſe, and that

thou

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thou wilt bee with mee in the cauſe and iudgement, and wilt remember mee in thy goodnes. All theſe neceſſarie graces vouchſafe vnto mee with a plentifull hand. O thou which art the God of grace, euen for his ſake who is the Mediator of grace, Chriſt Ieſus. Amen.

The peoples prayer for their Gouernour.

MOſt gracious God, and louing Father in Chriſt Ieſus, thou haſt commanded in thy ſacred word, that wee ſhould make interceſſions and prayers for thoſe that are in authoritie: and it is ſaid there alſo, that by thee, Princes rule, by thee the Nobles & Iudges of the earth decrée iuſtice. To thée therefoꝛe do we pꝛay, and vpon thy great Name doe we cal, humbly beſéeching thée, in the name of thy Sonne (in whom only thy eares are open to our pꝛaiers) to poure out thy graces in a large meaſure, vpon all thoſe whom thou haſt ſet ouer vs, and to whom thou haſt giuen the power of gouernment amongſt vs. Giue them zeale foꝛ thy gloꝛie, that they may ſtudie the aduauncement of thy truth, & the ſpeedy ſuppꝛeſſing of whatſoeuer is contrarie to wholeſome doctrine: Giue them the eye of pꝛouidence, that they may ſtand vpon a cõtinuall watch,

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for the preuenting of all dangers and miſchiefes, ſecretly plotted againſt the Church and Common-wealth. Giue them wiſedome to ordaine, and courage and reſolution to execute good lawes, for the protection of thy people, and the cutting off of thoſe which will not bee reformed. Take from them all pride of hart, all inſolent and tyrannous affections, all emulation and ſecret enuie one againſt another, all couetous and greedy deſires, that they may not bee as roaring Lyons amongſt vs, or as hungry Beares, but may cary the minds of fathers towardes vs: ſo ſhall we lead a quiet and peaceable life, in all godlineſſe and honeſtie. And, O Lord, ſtir vs vp to bee thankefull to thy Maieſtie, for that thou haſt giuen vs to enioie the benefite of gouernment: Teach vs to conſider, what confuſion and miſery would come vpon vs, and euen ouerwhelme vs, if there were no Magiſtrates to protect vs. Who ſhould be free frõ the wrongs and robberies, from the ſpoiles and vexations of the children of Belial, who ſhould be ſure of ought that he hath, or of his own life, if there were no ſword of ciuill authoritie to defend vs: The people ſhould bee oppreſſed one of another, euery one by his neighbour, the children would preſume againſt the ancient, and the vile againſt the honourable, if there wanted lawes, and Magiſtrates, to keepe them which bee tumultuouſly diſpoſed, within cõpaſſe. The enemy would ſoone ſtretch out his hand vpon all our pleaſant things, there would be crying and cõplaining in our ſtréets, crueltie and ſtrife in our cities, iniquity and miſchiefe would neuer depart from our towns, if thou ſhouldeſt take awaie the King & the Counſellor, the prudent Iudge, & the honorable Magiſtrate from vs: Oh make vs aſhamed of our ſelues, who haue béene ſo ſlenderly thankefull for ſo great a bleſſing: And giue vs, we pray thee, humble & obedient harts,

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true and loyall affections, willingnes to performe all ſeruices, and to pay all duties, which belong to thoſe, who are yͤ very Watchmen ouer our ſtates, & the Keepers and Gardians of our peace: nay make vs ready with all cheerfulnes, euen to ſacrifice our liues for their ſafetie. And as wee doe deſire the hauing and the continuance of godly gouernours, ſo teach vs to make cõſcience of liuing holily and righteouſly before thee, knowing that for the tranſgreſſions of the people, a land is ſubiect to manie chaunges, and that for the ſubiects ſinnes, thou art wont to take awaie ſuch Gouernours, who iudge the poore in truth, and chaſe away all euill with their eyes, and to ſuffer folly to bee ſet in great excellencie, and ſuch to be aduaunced to places of authority, whoſe preferment ſhall make the people to ſigh, and euen to hide themſelues for feare of oppreſſion.

As therefore wee deſire thy fauour in this thing, ſo grant vs grace, to liue in thy feare, aſſuring our ſelues, that if we doe wickedly, we ſhall periſh, both we and our Gouernours, thou wilt euen kindle a fire in the gates of our chiefeſt cities, which ſhall deuour our palaces, and ſhall not be quenched. But (O Lord) turn away from vs all ſuch heauy iudgements (which yet our great ſinnes haue long ſince deſerued) and ſtill begirt vs with thy fauour, making faſt the barres of our gates, ſetting peace in our borders, and aboue all, continuing & enlarging the paſſage of thy Goſpell, and all for his ſake, who is the very life and ſubſtance of the Goſpell, euen Jeſus Chriſt our ſole Sauiour. Amen.

The Paſtors ſute.

HOly (O Lord) and honourable is that ſeruice to which it hath béene thy gracious pleaſure to depute mée. The matter I am chiefelie to bee buſied in, is thine owne Counſel: they be thy Oracles, and the ſeales of righteouſnes,

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the diſpenſation whereof, thou haſt committed to mee. Thou haſt made me an Ouerſeer of a part of that flock, which thou didſt purchaſe with thine owne moſt precious bloud. Thou haſt called me to be a meſſenger and an interpreter, to declare vnto men their righteouſneſſe, to watch for their ſoules, among them to diſpoſe thy ſecrets, and to pray them euen in Chriſts ſteed to bee reconciled vnto thee. What man among all yͤ ſons of Adam, is worthy of this honor, & who is ſufficient for theſe things? When as, O moſt mercifull father, I think vpō the weight of that charge which thou haſt put vppon mee, and conſider againe mine owne weakneſſe and inſufficiencie, who am a man of polluted lips, and euen as a child, vnable to ſpeake the ſecret of thy goſpell as becommeth me, me thinkes, I may wel cry out with the Prophet, VVoe is mee, I am euen vndone, how ſhall I ſtand vpright vnder ſuch a burden? But when I looke backe into my owne conſcience, and find there a comfortable witneſſe that I haue not thruſt in my ſelfe for a Paſtor, and remember alſo what is regiſtred in thy word, how thou makeſt thy power perfit through weakeneſſe, and chooſeſt the feeble things of the world, for weigtie purpoſes, it is a kinde

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of enliuing to my ſpirits, and a refreſhing to my diſcouraged and drouping thoughts: and I am thereby emboldened to preſſe neerer to thy throne of grace. O thou who both calleſt whom thou pleaſeſt, and makeſt thoſe able whome thou calleſt: Be mercifull vnto mee (euen with the ſtrength and intention of my deſires I moſt humbly pray thee) make my heart a very treaſury of ſauing knowledge, fill it with ſoundneſſe of iudgement, and with a large meaſure of ſpirituall vnderſtanding, that I may both holde faſt the patterne of wholeſome doctrine, & bee able to improoue thoſe that ſay againſt it: Kindle in my affections

ons a holy zeale, that my whole drift may be, to take heede to, and to fulfill that Miniſterie which I haue receiued. Let my lips preſerue knowledge, and let them bee as the lippes of the righteous, by which many be fed: giue mee a doore of vtterance, that I may open my mouth boldly, and that my tongue may be as the fined ſiluer, that ſo I may both ſhewe the people their ſinnes, and be able to miniſter a word in time to him that is wearie.

And in my preaching (O Lord) vouchſafe mee both diligence and humilitie: diligence, that I may ſtill bee inſtant, neuer fainting in my minde, either for the ſmall ſucceſſe of

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my labors, or for the opposition of corrupted minds, or for those ſtormes which Sathan raiſeth vp againſt the faithfull diſpenſing of thy truth: and humilitie, alſo, that I may not ſeeke mine owne glorie and applauſe with men, but the bringing in of ſheaues into thy barnes, and the gathering of thy Saints into thy folde. For this cauſe, teach mee to take heede of the affectation of wordes, and of ſeeking to abound with the enticing ſpeech of mans wiſedome, chuſing rather by the plaine euidence of the ſpirit, to approoue my ſelfe to mens conſciences in thy ſight, then by a vaine blaſt of words, to gaine an opinion of eloquence and learning, before men.

And for yͤ better furtherance of this great worke, make me carefull to know the ſtate of my flocke, and to harken after their courſes, to obſerue their cariages, to note their opinions, and to find out their eſpeciall ſinnes, that ſo my ſpeeches may bee as words in ſeaſon, euen like apples of gold with pictures of ſiluer.

Make mee wiſe in iudging, ſkilfull in ſeparating the precious from the vile, bold but yet pittifull and compaſſionate in reproouing, reſolute in thoſe things which are meete to bee vrged, and farre from yeelding in the ſmalleſt things which may

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ſtrengthen them in euil, and be a ſtop to their ſpeedy reformation. Let it be euen my whole buſineſſe to ſeeke that which is loſt, and to ſtudie how to bring thoſe out of the ſnares of the diuell, which are taken by him at his will.

Make my face ſtrong, and my forehead as the Adamant, againſt their faces, which ſhall either ſcorne or withſtand thy truth. Let mee make readie my backe for the ſmiters, and my cheeke for the nippers, and not hide my face from ſhame and ſpetting, making no account, no not of life it ſelfe, ſo that I may fulfill my courſe with ioy, and the Miniſtration which I haue receiued of thee, to teſtifie the Goſpell of thy grace. Frame me to diligence and painfulneſſe in my priuate imploiments, in reading, in ſtudy, in meditation & prayer, that I may be a workman not needing to be be aſhamed, and that men may ſee how I go on, and profit in my calling.

Let my life be a patterne of holineſſe to my flocke, let there bee no fighting betwixt my behauiour and my doctrine: but grant that my verie courſe and cariage, and ordinary ſpeeches, may ſauor of grace, that ſo I may giue no offence, eyther to thoſe that depend vpon mee, or to them who deſire to haue ſome occaſion and matter of reproach.

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Make mee alſo circumſpect in my familie, in my wife, children, ſeruants, ouerſeeing the wayes of my houſhold, knowing how many eyes are caſt vpon mee and mine, and how ſoone (by Sathans teaching) men will make the worſt of euery little treſpaſſe. And becauſe (O Lord) the buſineſſes of this world are a great withdrawment, & the pretenſe of caring for poſteritie, dooth kill the zeale of many, and leade them into manie fooliſh and noiſome luſts: therefore (I beſeech thee) ſuppreſſe within me all earthly mindedneſſe, keepe mee from entangling my ſelfe with the affaires of this life, reſtraine mee from ſeeking vnto my ſelfe great things, let it bee enough for me that I haue euen a nayle in thy holy place, and a roome among the ſeruitours of thy Church.

As for thoſe which belong vnto mee, let mee neither bee without care (for that were worſe then infidelitie, nor yet ſo taken vp with care, that I ſhould forget my chiefeſt buſineſſe: But let me aſſure my ſelfe that thou wilt bee my GOD, and the God of my ſeede: and wilt not leaue them deſtitute of earthly bleſſings, for whome thou haſt prouided an eternall inheritance. With this hope, make me to goe on with cheerefulneſſe, doing

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that whereto thou haſt called me, and leauing thee to prouide and care for the reſidue. Thou, O Lord, knoweſt yͤ deſires of my ſoule, thou beſt vnderſtandeſt what things are fitteſt for me in reſpect of that great calling to which thou haſt ordained me, and what I moſt ſtand in neede of: Supply mee, I beſeech thee, out of thy fulnes, and crowne my labours in the Miniſtry, with the conuerſion of ſuch ſoules, as are ordained vnto life, and that for thy ſons ſake, who is the chiefe Shepheard: to whome let my ſoule and ſpirit, giue honour, glorie, and praiſe, now and for euer. Amen.

[Reader, let mee ſignifie to thee by the way, that I did not pen this prayer out of an opinion, that any of my brethren needed a direction, or wanted skill, to do their owne meſſage to the Lord, but for an exerciſe of meditation for my ſelfe; whereof notwithſtanding, my fellow-labourers may make this vſe, to bee remembred heereby of the weight of their calling, and of the manie graces appertayning thereunto. The Lord make vs all both faithfull and profitable.]

The

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The Prayer of the flocke, for their faithful Shepheard.

O How gracious haſt thou been vnto vs (moſt bountiful God) in giuing vs a Paſtor after thine owne heart, able and willing to feede vs with knowledge and with vnderſtanding, and to reueale vnto vs faithfully thy whole counſell: one who hath ſkill to reſolue vs in our doubts, to comfort vs in our perplexities, to recall our wandrings, to inſtruct our ignorances, and to goe before vs as a guide in the way that leadeth vnto peace. Surely, thou haſt not ſo dealt with euery place, neither is there any deſert in vs, for which thou ſhouldeſt afford vs ſuch a fauor. If thou hadſt ſtill left vs in our natural darknes, & hadſt ſuffered vs to bee perpetuallie plunged into that region of the ſhadow of death, in which wee ſate of our ſelues, it had beene but iuſtice in thee, it was euen free to thee to haue finally forſaken vs. O Lord, make vs thankefull, and quicken vs vp, that wee may euen fill our mouthes with the prayſes of thy name, who haſt cauſed the light of thy goſpel, thus to riſe among vs, and to ſhine vnto vs for our comfort. O make vs carefull to walk while we haue light, that we may bee the children of light, & to beware how we receiue thy grace in vaine, or neglect ſo great ſaluation.

Let vs euer remember, that to whome much is giuen, of them there will bee much required, and that our ſinne will bee greater, and our condemnation the more heauie, if wee make not the right vſe of this thy mercy. And concerning yͤ man, whom thou haſt made a watchman ouer our ſoules, wee beſeech thee to enlarge his heart, to encreaſe his gifts, and to endue him yet, with a fuller meaſure of thy graces. Giue him the ſpirit and zeale of Paul, that he may with all boldneſſe of ſpeech deale vnto vs thy goſpell, and publiſh euen the ſecret thereof for the edifying of our ſoules. Make him mighty in the ſcriptures, like Apollos, that by the power thereof hee may both conuict our conſciences, and ſtop the mouthes of all gain-ſayers.

Vouchſafe him the word of wiſedom and knowledge, that he may rightly iudge of our eſtates, and vnderſtand what things are moſt expedient, and fitting for vs, and ſo may ſpeak to our conſciences, finding vs out in our ſpeciall ſinnes, and guiding vs in thoſe holy courſes from which we haue chiefly gone aſtray. Let his words be like goads, pricking our hearts that wee may not be hardened through the deceitfulneſſe of ſinne: let them be as faſtened nailes, not ſoone forgotten, but fixed in our inward parts, that

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that they may bee euer readie at hand, as counſellours to direct vs in the way which wee muſt chuſe. Make him ſtable and conſtant in the beſt courſes, that he may not bee as a reed ſhaken with the winde, but as a firme foundation, that by his perſeuerance in good, our hearts may the better bee eſtabliſhed. And wee beſeech thee, O Chriſt, who holdeſt the ſtarres (the Angelles of thy Churches) in thy right hand, that thou wouldeſt be pleaſed to protect him, from vnreaſonable and euill men, and from the wrongs and iniuries of all the wicked enemies of thy bleſſed truth. Doubtleſſe Elymas will not ceaſe to peruert the ſtrait wayes of the Lorde, and Alexander will withſtand his preaching ſore, and men of corrupt mindes, will reſiſt the truth with all their power: Therefore make thou the weapons of his warfare mightie through thee to caſt downe holds, and bleſſe the labours of his Miniſtry, to the calling and conuerting of thoſe which are ordained vnto life.

Bend our hearts to yeelde obedience to thy word ſpoken by his mouth, that we may receiue it, not as the word of a man, but as it is indéede, thy word: and make it alſo effectuall in vs, that we may not be onelie profeſſors and hearers of thy will, but dooers, and practicers and continuall performers of the ſame. And teach vs to reuerence him (wee beſeech thee) and to haue him in ſingular loue for his workes ſake, miniſtring vnto him cheerefullie with our goods, knowing ỳ it is a ſmall thing for him to reape our carnall things, who ſoweth amongſt vs ſpirituall commodities. In all our praiers make vs mindfull of him without ceaſing, that his ſtudies may be directed, his indeauours guided, and his labours in thy worke bleſſed, to ỳ glory of thy name, and to ỳ ſaluation both of him, and of vs which heare him: all which we craue of thee with all earneſtneſſe and humilitie, for thy deere ſonnes ſake, who hath ordained Paſtors & Teachers for the collection of his Saints, & who is the ſupreame and ſoueraigne Biſhop of all our ſoules, to whom be praiſe without ceaſing now and for euermore. Amen.

The Students Prayer.

O Thou the Father of lights, from whom cōmeth downe euery good and perfit giuing: it is by thy holy prouidence, that I am heere placed in the Schooles of the Prophets, to bee trayned vp in the knowledge of good letters, and it is thy goodneſſe onely which muſt giue a bleſſing to my labours,

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bours otherwiſe all my ſtudies and vndertakings will bee in vaine. To thee therefore doe I make my prayer, to thee (O Lord) doe I lift vp my ſoule: Thou giueſt ſharpneſſe of wit, knowledge and diſcretion are thy beſtowings, thou art the enlightner of the minde, thou makeſt to apprehend thoſe things, which the ſhallowneſſe of nature, of it ſelfe is vnable to conceiue. I beſeech thee therfore, euen for his ſake who is thy wiſedome, whom thou didſt poſſeſſe in the beginning of thy way, he being before thy works of old, that thou wouldſt vouchſafe to furniſh mee with ſuch a competencie of giftes, as thou in the depth of thy wiſdome knoweſt to bee conuenient for mee. Order my deſires, direct my choiſe, ſeaſon & ſanctifie my heart, that I may couet the beſt gifts, & that my ſtudies maie not be led & caried by a vain affectation of knowledge, and curious inquirie into hidden ſciences, for oſtentations ſake, that ſo I may purchaſe admiration & credite, for acutenes and learning before men, but that I maie aime at the publique good, how I maie bring glorie to thy name, and comfort to my ſoule, by the promoting of the common benefit of humane ſocietie. And becauſe Authors are infinite, and much reading is a wearineſſe to the fleſh, and will ſoone cauſe diſtraction, and breede rather

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rather varietie of endleſſe and vnprofitable queſtions, then any ſoundneſſe of knowledge. For this cauſe, I beſeech thee ſo to direct mee, that I may wiſely diſcerne whome to follow, and whom to auoyde, and may conſtantly apply my ſelfe to that courſe, by which I may beſt attaine to my deſired ende. Preſerue thou mee alſo from the poyſon of vnſound opinions, and from the ſowre leauen of all erronious fancies: and for that end, teach me not to leane to mine owne wiſedome, or to truſt to anie ſufficiencie of mine owne, for the diſcerning of things that differ: but graunt that I may giue vp my ſelfe to bee guided by thy ſpirit, which is the alone teacher of that way which wee muſt chuſe. And ſeeing (O Lord) thy holy word, which thou thy ſelfe haſt inſpired, is the treaſury of all true knowledge, where onely that wiſedome is to bee found, whoſe fruite is better then golde, and the reuenewes whereof doe far exceed the fineſt ſiluer: therfore, make me a diligent and a buſie ſearcher of that ſacred booke, that it may bee familiar vnto mee, and dwell plentiouſly in my inward parts, and that ſo I may feele the ſweetneſſe of it in my ſoule. The times alſo, O moſt gracious father, beeing ſo full of perill, and ſo abounding with manie dangerous allurements vnto euill, partly by wicked company, & partly by vaine delights, I am an earneſt petitioner to thy goodneſſe, to make mee warie and circumſpect for the preuenting of theſe creeping & bewitching miſchiefes. Giue me wiſedom to make choyſe of the ſocietie of thoſe, by whoſe ſobrietie, and grauitie, and good example, I may be bettered, and to haue an eye to thoſe who are vpright in their way, ſtriuing to tread in their ſteppes, and to be a follower of their courſes.

Cauſe mee to bee alwaies euen afraide of my ſelfe in the vſe of delights, knowing how hard a thing it is not to exceed, and how ſoone a mans affections ſhall be enſnared. Let my care therfore be, to find means rather for redeeming, then for paſſing awaie my precious time, my thoughts beeing ſtill buſied vpon the long iourney which I haue to goe, before I can come vnto due perfection.

In other things alſo, O good God, guide mee by thy holie hand, that I may keep my ſelfe within the liſts of Chriſtianity, being modeſt in apparell, moderat in diet, chaſte and temperate in ſpeech, ſober in faſhion and my ordinary deportment, reſpectiue to my ſuperiours, amiable to my equals, without pride and inſolencie towardes thoſe that are belowe mee,

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curteous and affable, and yet without vanitie and popularitie, towards all. Among all, let mee be ſteady in my courſes, both of ſcholaſticall exerciſe for the poliſhing of the mind, and of diuine & ſpirituall imployments, for the adorning and garniſhing of the ſoule: that as I growe in yéeres and ſtanding, ſo I may alſo thriue in knowledge & in grace, and that in Jeſus Chriſt, in whom only I expect the granting of my requeſtes, who breath vpon me with his ſpirit, making my ſoule forward and willing to depend vpon thee, and to return vnto thee, all due praiſe and glory, world without end. So be it.

The perſon intending mariage, may be thus directed.

Mariage, O Lord, is thine owne holy and ſacred ordinaunce: euen before our grandfather Adam had ſinned againſt thee, and thereby depriued himſelfe, and all his poſteritie of that happineſſe in which thou hadſt at firſt created him. Thou ſaweſt in thy wiſedome, that it was not fit for mankind to be alone. Upon this, it was thy pleaſure to appoint this bleſſed knot, yea and thy ſelfe alſo to bee as a principall agent, in the firſt conioyning it. To this eſtate, thou haſt annexed great pre-

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rogatiues, as a meanes of much good and comfort vnto man. Béeing therfore by thee in thy good prouidence, called to the linking of my ſelfe into this wedlocke band, I embolden my ſoule, by thoſe promiſes which thou haſt made of hearing thoſe ſuters which come vnto thee in Chriſts name, to caſt downe my ſelfe here before thee, and to intreat thy gracious direction in this waightie enterpriſe.

Sanctifie my heart (I beſéech thee) and bring my affections into a holy temper, that I may neyther like a brute beaſt be led by mine owne vnbridled luſtes: neither yet may, like one that mindeth onely earthly things, dote onely or chiefely vpon worldly wealth: but that my main deſire & drift may be to find out ſuch a yoke-fellow, by whoſe ſwéet ſociety I may bee furthered vnto godlines, and helped onward in my voiage towardes heauen. For this end, make me, O lord, diligent & circumſpect before hand, careful to vſe the aduiſe & counſel of my chriſtian friends, fearfull of my ſelfe, leaſt affection ſhould preuaile in mee before iudgement, feruent in praier vnto thée, by whō all things are diſpoſed, & to whom the harts of al men are directly known. Reſtrain in me all violence of paſſion, al raſhnes of affection, ẏ I may not ſuddenly be enſnared

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with outward beautie, or bewitched with the glorious ſhewes of parentage or of portion: but that ſtill my deſire may be after the hidde man of the heart, and after thoſe ſpiritual ornaments, without which the greateſt among the ſonnes of men are but vile and baſe in thy ſight.

Make me to be euen preciſe in the obſeruing of all conuenient circumſtances: ſuch as are the conſent of thoſe which haue any intereſt in me by thy word, a reuerent betrothing, and ſuch like, ſtill caring to follow thoſe things which are of good report. And when I ſhall by thy prouidence bee brought to the ſight and knowledge of that partie which thou haſt appointed for me, O then knit our ſoules together in a neuer to bee broken league of holy loue: that ſo wee may in a gracious manner be a ioy and delight either to other, & may euen ſtudie, betwixt that and our mariage date, ſo to inform our ſelues with each others diſpoſition, and with thoſe duties which are appertaining to the maried life, that our vnion being begunne in thy feare, may be continually bleſſed with thy fauour, and ſo all may be to the glory of thy glorious name, to our mutuall comfort and building vp in grace, and to the good example of thoſe which ſhall behold our courſe, throgh

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Jeſus Chriſt. Amen.

The maried perſons their ioint requeſt vnto God.

THou (O moſt bleſſed God) diddeſt firſt ordaine the maried ſtate: and it is thy prouidence, by which wee which were two, are now made one fleſh, hauing mutually reſigned our ſelues either to other, by our entrance into this holy league. It is the deſire of our ſoules, to liue togither to thy glory, and to the comfort and contentment each of other. This wee cannot doe without thee (for of our ſelues beſides ſin we can doe nothing): vnto thee therefore do we commend our moſt earneſt and humble ſute, that it may pleaſe thee ſo to beſprinkle our ſoules with yͤ deawe of thy grace, that from thence may ſpring a plentifull increaſe of ſobrietie, of righteouſnes, and of holineſſe in our liues. Allay in vs all ſenſuall & brutiſh loue, purifying & ſanctifying our affections one towards another, that we may in nothing diſhonor this honorable ſtate, nor pollute the bed of mariage, which thou thy ſelfe in thy word haſt called vndefiled: but may vſe this thine ordinance in yͤ holy ſort, that carnal luſts may be ſlaked & ſubdued, not increaſed or inflamed therby. Endue vs with a godly care to acquaint our ſelues with thy

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bleſſed word, that by it wee may know & vnderſtand what dutie is required at our hands: what authority tempered with loue and compaſſion, and freed from all bitterneſſe, is committed to the huſband: what obedience, and ſubmiſſion with reuerence is commended to the wife: what faithfulneſſe in matrimoniall duties either to other is enioyned: what prouidence and care is expected of the man, and what aſſiſtance and helpe of the woman.

And when wee knowe and haue learned theſe things, grant that it may be our ſtudy to practice them, that ſo the huſband may be as a faithfull guide to his wife, and the wife a crowne and credit to her huſband. Make vs wiſe to obſerue the natures and diſpoſitions one of another, that in all lawfull things, the one may ſeeke to pleaſe and content the other: the one may knowe howe to beare with, and to forbeare the other, not winking at anie euill in one another, but diſcreetly chuſing the fitteſt opportunities for mutuall admoniſhing, without all ſhewes of tyranny in the one, or of preſumption in the other. Open our harts, that we may faithfully and cheerefully communicate, one to the other, that ſweetneſſe which wee finde in heauenly things, that ſo wee may go hand in hand towards heauen,

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heauen, and that our chief loue and delight either in other, may bee grounded vppon the hope wee haue that wee are heires togither of the grace of life.] In our family link vs together in one common care to ouerſee the waies of our houſhold, to ſeeke the promoting and aduancing of thy kingdome, the good inſtruction and education of our children and ſeruants. Finally, O Lord, ſo vnite and combine vs together in fidelitie of affection, that wee may euen deuote our ſelues to the procuring of the preſent and eternall good one of another: that ſo liuing heere comfortably, wee may raigne with thee perpetually, in that thy kingdome, doms, which the bloud of thy ſonne hath prepared for thoſe that loue and feare thy name: vnto which kingdom, O Lord, reſerue vs, euen for thy ſonnes ſake, and for thy mercies ſake. Amen.

A Direction for him vvhom God hath made a father or gouernor of a familie.

I Bow the knees of my heart here before thy throne of glorie (O almightie and euerliuing GOD) not preſuming vpon my ſelfe, but grounding my hope of being heard, vpon thoſe rich and gracious promiſes which thou haſt made vnto vs in thy beſt beloued Sonne.

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In him I beſeech thee, to afford mee thy grace, and to ſupply mee with ſuch ſpirituall helps, as are needfull for this degree and place to which thou haſt appointed me. Thou haſt made mee the guide and foundation of a familie, thou haſt furniſhed mee with children, and giuen mee ſeruants to bee ordered and commaunded by me: Wherein thou haſt not onely called me, to bee a prouider for their bodies, that by them, and by their paines and outward thriuing, I might receiue to my ſelfe an outward benefit, but to be euen a watchman for their ſoules, that as much as in me is, I may win them vnto thee.

O Lord, as thou haſt called mee to this ſeruice, ſo giue me both conſcience and abilitie to diſcharge it. Teach mee to look vpon Abraham, the father of the faithfull, and to learne of him, to command my ſonnes and my houſhold, to keepe thy way, & to reſolue with Joſua, that whatſoeuer others doe, yet I and my houſe will ſerue the Lord. To this end, make mee carefull in the vſe of all good meanes, in bringing my company with mee on thy Sabaoths, to the publique Miniſtry, in the ſteady and conſtant vſing of priuate exerciſes, as praying, reading, and ſuch like, in ouerſeeing their wayes, in admoniſhing the vnrulie, in

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incouraging the forwarde, in quitting my houſe of thoſe which hate to be reformed, and in ſhewing my ſelfe a pattern and an example of holineſſe vnto them. Touching my children in particular, remember mee, I pray thee, to make conſcience of bringing them vp in thy feare, in the knowledge & vnderſtanding of thy word, in all ſobriety and comelineſſe of behauiour, and in ſome profitable courſe, by which they may after liue to the ſeruice either of the church or commonwealth.

Let me be wiſe to ſuppreſſe euill in them whiles it is yet young, chaſtening them betimes: but yet with taking

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héede, to kéepe a middle courſe betwixt two extremities of too much indulgence, which might embolden them to ſin, and of too much ſeueritie, which might prouoke them to wrath, and driue them to ſome deſperate inconuenience.

And, O Lord, bleſſe thoſe vnto me which thou haſt giuen me, ſeaſon them with grace, and plant in them a loue and taſte of the beſt things, keepe them from the dangerous corruptions of theſe leperous times, grant that vertue may growe vp in them with their yéeres, that as the world is increaſed by their number, ſo by them there may be an addition to thy Church.

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Concerning my ſeruants alſo, let it bee my deſire to ſort my ſelfe with ſuch as feare thy name, knowing that mine affaires ſhall ſucceed the better for their ſakes: And for the ordering of them, teach mee wiſedome, to keepe them from idleneſſe, by a diligent, but yet not too grieuous and cruell imploying them: giue mee a reſpect of equitie, in rewarding them according to their paines, neuer abridging the labourer of his deſerued hire: giue me mercy alſo, that in their ſickneſſes & infirmities I may regarde them as my ſonnes, and bee as willing to ſupply them with neceſſaries, as if my ſelfe ſuſtained their encombrances. Theſe duties, O Lord, as thy word hath reuealed them vnto my ſoule, ſo doe thou vouchſafe to engraue them in my heart, and to make mee a conſcionable performer of them in my courſe, that ſo I may haue (like the beleeuers of old) a church in mine houſe: So, Lord, ſhall I be a credit to my profeſſion, and my account alſo at the great date of reckoning ſhall bee comfortable: to which day (O good Father) I beſeech thee) to prepare mee, that after my few daies ſpent in this earthly houſhold, I may liue for euer with thee in thy heauenly family, through Ieſus Chriſt my bleſſed Lord and Sauiour, Amen.

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The ſonnes or daughters petition in reſpect of Parents.

GReat is the honour (O Lord) which by thy pure and vndefiled Word, is due from children to their parents: great bleſſings haſt thou promiſed to thoſe which make conſcience to perform it: and fearefull and heavy are the curſes threatned againſt thoſe that doe neglect it. O therefore beget in me, I beſeech thee, a holy care, both to know and to practice that gracious duty, which is required of mee in this behalfe. Draw me into the ſerious conſideration of thoſe manie bondes of obedience and thankefulneſſe, by which I am tied vnto my parents; of the louing affection which they haue euer caried towards me: of the care and paines which they haue taken, in the bringing of me vp vntill now: what were the ſorrowes of my mother, in her firſt cōceiuing me, what anguiſh and paines ſhee ſuſtaind in bringing me forth, what labours and watchings ſhe hath ſince endured, in cheriſhing and attending my infants eſtate: Wretched were I if theſe things ſhould euer be by me committed to forgetfulnes, or if I ſhould but ſlightly remember theſe many kindneſſes. Make mee willing (O Lord) to returne faith-

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fulneſſe and dutie, for ſo much loue: Giue me a tractable and a yéelding heart, that I may chéerefully and with delight ſubmit my ſelfe vnto them, to performe their appointments, in all things which may bee done without the manifeſt breach of thy reuealed will. And, O good Father, ſo direct them with thy holy ſpirit, that they may neuer impoſe ought vpon mee but that which ſhall be right in thine eyes, and for thy glory, in the good & comfort of mee thy ſeruant: that they may not tyrannouſlie abuſe that authoritie which thou haſt giuen them in reſpect of mee: Or, if they ſhall be too rigorous or too ſeuere vnto me, yet kéepe mee (I humbly intreate thee) from repining, vouchſafe mee patience & meekneſſe of ſpirit, that I may neuer thinke, or ſpeake, or doe ought, that may ſo much as ſauour of cõtempt, or rebellion againſt them: And when they ſhall (as, O Lord, aboue all things, open their hearts and their mouthes that way) giue wholeſome & godlie admonitions to mee, how to feare thee, and by what meanes to keepe my ſelfe vnſpotted of the world, then afford mee, O moſt mercifull God, an attentiue and an obedient eare, that I may lay vp all ſuch gracious inſtructions in my heart, and may reioyce and make glad their ſoules, by my religious

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conformitie to their preceptes. Withall, O Lord, cauſe mee in geſture and ordinary behauiour, to vſe all reuerence to their perſons, and to take heed of blaſing their infirmities, or of deſpiſing their age: and if it ſhould pleaſe thee to lay want and pouerty vpō them, let it be my care to be a help & comfort to them, and to make prouiſion by all good meanes to ſuſtaine them, knowing that I am neuer able, by all I can dooe, to make them a full and complete requitall: Furthermore alſo I pray thee, to quicken me to the duty of praier on their behalfe. Lengthen their dayes to thy glorie, let thy graces grow and increaſe in them w their yeers, perfit in them, what good ſoeuer thou haſt begun, and make me carefull, euer to giue them that contentment in thee, that I may neuer iuſtly make heauy their harts; or bring their graie heads with ſorow to the graue. O thou, by whoſe good ſpirit it is that I haue thus prayed, vouchſafe my ſutes a gracious entraunce into thy moſt holy and glorious preſence, & heare them in him, who in the daies of his fleſh, was a moſt exact patterne as of all holy duties, ſo of childe-like obedience vnto Parents, euen Ieſus Chriſt thy eternall ſonne, the alone hope of the ſaluation of my ſoule. Amen.

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The ſeruants ſupplication in reſpect of his place.

Thy prouidence, O Lord, and thy wiſedome, doe wonderfully appear by thy diſpoſing all things in an exact & certaine order. Some thou haſt ordained to rule, and ſome to obey: ſome thou haſt entruſted with the gouernment of kingdoms, ſome with the ordering of priuate families: It is thy pleaſure to lift vp ſome to bee commaunders and maſters of others, and to keepe ſome in a lower rank, to be ſeruants vnto others: All are appointed by thee, in ſome ſet courſe of life to ſerue thee, & thou expecteſt duty, & prouideſt for thy glorie out of the moſt inferiour, as well as from thoſe of higheſt degree. And me, O gracious God, amongſt others, haſt thou reached vnto, by that thy gouerning ſpirit, wherby moſt ſweetly thou directeſt al things: and heere thou haſt called mee to the condition of a ſeruant in this family. Let me not murmure, I pray thee, that I am not aduaunced (as others) to a higher ſtate, but remember me of my ſmall deſerts, who cannot challenge at thy hands ſo much as a place to breath in vpon earth. O let mee thinke me happie, who haue libertie, thogh in a lowe eſtate, to learn to know thee, & to be brought out of the baſe bondage of my nature vnto ſathan, to bee thy frœman, and a partaker of the glorious libertie of thy children.

And concerning the dutie belonging to my place, teach mee to account my Maſter worthy of all honour, and to behaue my ſelfe with al reſpect vnto his perſon, knowing that euen hee, in regard of his gouernment, beareth the image of thy ſoueraignty: and that the contempt againſt him, doth reach ſo high, to become a contempt againſt thy Maieſtie.

Enable me to the ſhewing of all faithfulnes & diligence: make mee carefull to pleaſe in all things, to beware of murmuring, and anſwering againe when I am reprooued, to flie falſe-hood and picking as a Serpent, to abhorre all eye-ſeruice and menne-pleaſing.

Let it be euer in my heart, that whereſoeuer I am, I am ſtill in thy ſight: that ſo the conſideration of thy beholding me, may be a ſpurre vnto fidelitie, and a reſtraint from all ſloath and vntruſty cariage in my buſineſſes.

Make the credite of Religion precious vnto mee: that ſo by my trueth and vprightneſſe in my courſe, I may adorne thy Goſpell, and may neuer giue iuſt cauſe to make thy holy and glorious Name which I profeſſe to bee euill ſpoken of. And, O Lord, inaſmuch as thou haſt the hearts of all men in thy hands, turne the hart of my maſter towards me, that he may deale louingly and mercifully with me: and not with my bodie onely, but eſpecially with my ſoule, teaching mee in thoſe thinges wherein I am ignorant, and admoniſhing mee there where I goe aſtray: To me alſo giue a mild ſpirit, and pliable diſpoſition, that I may liſten gladly to the words of inſtruction, and may reioyce to liue where the meanes is vſed to conuert and winne my ſoule to thy kingdome. And though it ſhould ſo fal out for my trial, that my Maſter ſhold be more froward, and hard to pleaſe; more ſtrait towards mee, and more without reſpect of mee then is fit: yet, O Lord, let not this make mee to remit ought of my dutie, but grant mee to remember, that whatſoeuer I ſhall do in ſingleneſſe of heart, as vnto thee, the ſame I ſhall receiue of thee, yea with an infinite recompence, euen a reward of inheritance, in thy kingdome. O heare mee thy poore vnworthy ſeruant, not for my owne ſake (for my beſt deſert is the depth of Hell) but for his ſake, who to free mee from the ſlauery of the Diuell, tooke on him the forme of a ſeruant, euen Ieſus Chriſt, who is now highly exalted, to raigne with thee, and thine eternall ſpirit, one only God, throughout all generations for euer. Amen.

The prayer of the aged.

THou (O Lord) art the Ancient of dayes, and from euerlaſting to euerlaſting, thou art God: thou waſt yeſterday, and to day, thy yeeres faile not, but thou art the ſame for euer: Thou counteſt heauen with thy ſpanne, and comprehendeſt the duſt of the earth in a meaſure: thou diſpoſeſt the times, and thou determineſt each mans dayes, the number of his moneths is with thee, thou appointeſt his bounds, to which hee ſhall come, and beyond which he cannot paſſe. It hath pleaſed thee, to draw out the thread of my life, further then thou haſt many others, and haſt granted mee to fill vp the tale of many yéeres. Thou mightſt haue turned me to my duſt long agon; yea thou mighteſt haue ſtopped my breath, as ſoone as I firſt receiued it, and haue preſently condemned me to euerlaſting chaines, there to bee kept vnto the laſt day. O make me thankful for thy goodneſſe, who haſt vouchſafed to multiply my dayes vpon this earth: and yͤ not ſimply, O lord, becauſe I haue liued ſo long (for what can long life auaile if I loſe my ſoule?) but becauſe

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I haue had ſo long a time of repentance, and haue ſo plentifully enioyed the good meanes of knowing thee in Chriſt.

Forgiue vnto me (notwithſtanding) my great neglect, & paſſe by the infinite vanities and offences of my youth. I confeſſe, O Lord, that I haue not ſo carefully taken the opportunities which thou haſt giuen me, nor attained to that meaſure of knowledge & of repentance, which I might haue done, the time of my life conſidered: neither hath my grouth in grace béene anſwerable to the many helps which thy great mercy hath affoorded mee: ſo that when I looke backe into the dayes that are paſt, and conſider how much time hath béen conſumed in carnall contentments appertayning to the bodie, and how ſmall a portion hath béen ſpent in ſpiritual things belonging to the ſoule, and do reade in the recordes of my conſcience, the many ſlips yea groſſe faults, which I am guiltie of, I am euen aſhamed and confounded in my ſelf: neither can I ſay ought for my ſelfe, but euen with manie ſighes and ſobbes of ſoule crie out vnto thee, O remember not the ſinnes of my youth, nor my rebellions, but according to thy kindneſs remember thou mee, euen for thy goodnes ſake, O Lord. And I beſéech thee, make mee yet more humble, and more vile in mine owne ſight, for their my long ſince cõmitted euils: that ſo my repentance may be more vnfained, and my longing for thy mercy in Ieſus Chriſt, the more ſtrong and vehement.

And now (Lord) withall I beſeech thee, togither with the increaſe of yeeres, giue mee an increaſe of faith, & an increaſe of ſtedfaſt aſſuraunce of thy loue: Let not thy graces in mee, wither with mine age, or my zeale for thy glory, coole, with that decay of bodily heat, which accompanieth this my declining time: But make mee, as thoſe trees which bee planted in thy houſe, and flouriſh in thy courtes, which in their age do bring forth fruite, and are then fatte and flouriſhing: that now chiefly I may be fruitfull in all good workes, knowing that vnleſſe my age be found in the way of righteouſneſſe, it cannot bee vnto me a crowne of glory. Let me bee a patterne of grace and godlineſſe vnto thoſe that are young: cauſe mee, by ſoundneſſe in the faith, and by a ſober, honeſt, and diſcreet behauiour, to bee a teacher to them of good things. And eſtrange my mind more and more from worldly things: ſuffer mee not to delude my ſelfe with a vaine hope of liuing yet a little and a litle while: but let me, like Paul,

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die euery day, and be a continuall prouider for my laſt departure: which time when it ſhal come, as I know it cannot be farre hence, O I beſéech thee do not then forſake me, but ſo ſtabliſh me with thy frée ſpirit, and fil my heart with the ioiful féeling of thy mercy in the pardon of my ſinnes, that I may ſleep in peace, and may comfortably yeeld back my ſoule into thy hands which gaueſt it mee: and that for Jeſus Chriſt, who is my life, and with whom I deſire and hope and pray to appeare in glory, at the day of his great appearance, and then for this vile bodie, to receiue a more glorious bodie, like to his own, clothed with immortality, and euerlaſtingly freede from corruption. Amen.

The prayer of youth.

GReat is thy mercy, O Lord, in that thou haſt vouchſafed to all humbled ſinners, libertie of acceſſe into thy glorious preſence, and promiſe alſo of ſucceſſe in thoſe things which they ſhall craue of thee in the name of Chriſt. Teach mee, I beſeech thee, to take comfort in this freedome, and to be an often and an ordinary ſuter vnto thy Maieſtie. And that ſo much the rather, O Lord, becauſe of the danger of theſe wicked and infecting times, and of the aptneſſe which is

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is in mee, now in my tender yéeres eſpecially, to fall euen into the greateſt ſinnes. Here therefore doe I proſtrate my ſelf before thy throne of glorie, humbly beſéeching thee, to ſeaſon my hart with thy heauenly grace, and to ſettle in me a deſire to feare thee, and to walke in holineſſe before thee, aboue all things.

Suppreſſe the rebellion and pride of my nature, bring my vnruly affections into order, ſubdue thoſe luſtes which the heate of youth enkindleth in mee. Frame mee to the reſpectiue entertainement of their godly aduiſe, who are able to inſtruct mee. Make mee to bee euen fearefull of my ſelfe, and iealous ouer thoſe wayes which my own heart moſt affects, & very warie and circumſpect with whome I doe conuerſe. Teach mee to remember thee my Creator now in my youth, and to reſolue to conſecrate theſe my freſh and green yeers to thy glorie, to learn betimes to ſtand in awe of thy iudgements, and to make conſcience of euerie little ſinne, knowing the deceitfulneſſe thereof, how it will enſnare by degrees, and how hard it will be heereafter to reforme thoſe euils, which are growne ſtrong and mighty by continuance.

And to the end, I may both

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direct and redreſſe my wayes the better, oh let me take heede vnto them by thy word, let that bee my counſellour to inſtruct mee, thy ſpirit alſo ſecretly informing mee in the way that I ſhall chuſe. Plant in me obedience to my Gouernors, and a care of ſhewing all due reuerence to thoſe which in age or in authoritie are before me.

Root out of me all ſelfeloue, all good opinion of my ſelfe, all pride and hautineſſe of ſpirit, all ſtoutnes and ſtubbornneſſe of diſpoſition, all affectation of the follies and vanities of the times, all wantonneſſe of thought, all vncleanneſſe either of ſpeech or behauiour: all which be the common ſickeneſſes of our younger dayes, from none of which I am able to ſay, My hart is cleane: and ſo crucifie my fleſh with the luſts thereof, that I may feele with growth in yeers, a going on in grace, and a daily decaying of my in-bredde wickednes, togither with a proceeding on into ful holines in thy feare. Be mercifull, O Lord, vnto mee in this, and in all other things, which thy wiſedome knoweth to be conuenient, for thy bleſſed ſonnes ſake, Ieſus Chriſt, vpon whoſe only interceſſion I depend. So be it.

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A Prayer for the whole State.

Extraordinarie, O Lord, haue thy fauours béen vnto this kingdome. When we recount our long continued peace, our victories, our plentie, our comfort by religious and prudent Gouernours: eſpecially, the glorious light of thy goſpell, which hath ſhined amongſt vs, our fréedome from the miſerable bondage of Romiſh and Antichriſtian tyrannie: wee muſt néedes ſay, that thou haſt not dealt ſo with euery nation. Indéede the crie of our ſinnes is great, the verie heauens may bluſh to looke vpon vs, and the earth is wearie to beare our groſſe, our ſhameleſſe, our preſumptuous euils: Thou thy ſelfe, O patient God, art preſſed vnder vs, as a cart is preſſed that is full of ſheaues: Long haſt thou wayted for our repentance, and often haſt thou vrged vs by the Miniſters of thy word, to breake off our ſins, and euen beſought vs by them to bee reconciled vnto thee. But wee haue hated to be reformed, we haue caſt thy word behind vs, thou haſt ſtretched out thy hand, & we would not regard: wee haue deſpiſed and mocked thy meſſengers, our hearts within vs haue beene fully ſet to doe euill. Mercie hath been offered, wee haue not eſteemed it: iudgement hath beene threatned wee haue not feared it: the very triall of our countenances teſtifieth againſt vs, we declare our ſins as Sodom we hide them not: all manner of foule enormities doe march openly and confidently and without feare in our ſtreetes. How iuſtly mighteſt thou poure out euen the vialls of thy wrath vpon vs, making vs to be a deteſtation, & a curſe, and an aſtoniſhment, and a reproach to other Nations, forcing vs to wring-out and to drinke the very dregges of that mixt wine of thy fierce and terrible indignation. If thou ſhouldeſt bring an vtter diſſolution & deſolation vpon our State, making our enemies to ride ouer our heads, to clime aboue vs vp on hie, and vs to come downe beneath belowe: If thou ſhouldeſt take awaie from vs the Iudge and the Prophet, the honourable and the Counſeller, and appoint children to be our Princes: If thou ſhouldeſt make heaps of our Cities, and leaue our Townes without inhabitants: If thou ſhouldeſt at once quench the light of thy bleſſed word, and giue vs ouer to the ſeruice of dumbe idoles, and our ſoules to be ſwallowed vp in the darkeneſſe of popiſh ignorance and ſuperſtition: if thou ſhouldeſt make vs by thy iudgements, a prouerbe and a ſpectacle to the whole world, it were no other then wee haue deſerued: nay, it is thy great mercie, that theſe things, and more heauie then theſe, haue not alreadie ouertaken vs. But, O Lord, bee merciful to our ſinnes, for thy names ſake: O thou which art the God of grace, look graciouſly vpon vs in the Mediator of grace, Chriſt Jeſus. Wee haue nothing to plead but his merite, nothing can waſh away the fouleneſſe of our ſinnes, but his moſt precious bloud: Make (wee pray thee) our hearts to mourne within vs, both for our owne perſonall ſinnes, and for all the abominations which are done in the midſt of the Land: Oh that we might turne vnto thee with all our hart, with faſting, with weeping, and with ſorrowing: O that we could ſee the things that belong vnto our peace, and might euerie man turne from his euil way, and from the wickedneſſe that is in his hand, and make his waies and his works good. Let it be thy good pleaſure (we humbly beſeech thee) to continue and to enlarge thy wonted fauours towardes vs: Stabliſh this our peaceable gouernement, by a perpetuall and vnchangeable decree. Compaſſe in this Iland, with thy fauor as with a ſhield: Let neuer thine and our aduerſaries, roare in the midſt of thy congregation, or ſet vp their banners as ſignes of victorie and conqueſt ouer vs. Aboue all, O Lord, vouchſafe the comfort of thy Goſpell, and the libertie of thy bleſſed truth: Grant that that may ſtill be faithfully & ſoundly preached in our Churches. Oh remooue not our candleſticke, though our falling from our firſt loue, and the vniuerſall ſlaking of our zeale, hath deſerued it. Lengthen out the vſe of it (wee intreate thee) euen ſo long as the Sunne and Moone endureth, that by it thoſe that are yet vnborne, and ſhall come out of our Loines, may be guided and directed in the waie of peace. And to this end, we are moſt humble and inſtant ſuters to thy Maieſty, euen to thee by whome Kings raigne, and whoſe dominion and ſoueraigntie reacheth ouer all, that thou wouldeſt multiplie thy bleſſings vppon thy King, euen thine annointed (King Iames) whoſe head thou haſt lifted vp aboue others, and into whoſe hands thou haſt committed the reanes of theſe vnited kingdomes. O Lord, when wee remember the daies by-paſt, euen the daies of our feare, how that after the death of our late renowned Quéen, we looked for nothing but confuſion, ſuppoſing that ẏ times of our peace muſt néedes haue died with her, and haue euen béene buried in her graue, and conſider withall, howe thou then, without any ſo much as drawing of a ſword, or colour of commotion, placedſt in her throne a King of the ſame royall bloud, and of the ſame loue and affection to thy holy truth, vnder whoſe ſhadow, wee inioie all the accuſtomed comforts of our ancient peace, wee are like to them that dream, we are euen ſtriken with aſtoniſhment, ſo farre haue all things gone beyond our hopes, and excéeded our expectations. O pardon our great vngratefulneſſe, that paſſe ouer thy mercies ſo ſuperficially, and do ſo ſeldome and ſo ſleightly meditate vpon thy kindneſſe.

Let not our vnthankfulneſſe

turne away thy intended bleſſings from vs: Stabliſh his throne (we beſeech thee) let his ſoule be bound in the bundle of life with thee, and caſt out the ſoule of his enemies, as out of the middle of a ſling. As thou haſt preuented him with liberall bleſſings, and ſet a crowne of pure gold vpon his head: ſo let his glorie bee great in thy ſaluation, and make him glad with the ioye of thy countenaunce. Goe on to giue him thy iudgements, that the righteous may flouriſh in his dayes, and that he may iudge the poore of the people, and ſaue the childrin of the needie, and ſubdue the oppreſſor: Let him not want a man of his owne line, to ſit vpon his ſeat: but continue the Kingdome in his poſteritie, vntill the time in which all earthly kingdomes muſt bee determined. And as thou haſt made his Quéen like a fruitfull vine on the ſides of his houſe, and a ioyfull mother of many royall plants: ſo wee praie thee lay vpon her much dignitie and honour, and bleſſe them both out of Zion, ſo that they may ſée the wealth of Jeruſalem all their daies.

Let their children be as choſen ſhafts in thy quiuer: make them as the plants growing vp in their youth, and as the corner ſtones, grauen after the ſimilitude of a palace.

Chiefely wee beſéech thee to

poure out a large meaſure of thy bleſſings vpon the young Prince Henrie: enrich him with all Princelie vertues: water him ſo with thy heauenly deawe, that knowledge of thy truth, zeale for thy glorie, loue to thy Church, perfite hatred of popiſh Idolatrie may in him grow vp with his yeers, that ſo hee may alſo in his appointed time become another inſtrument vnder thee, for the further enlargement of thy Goſpell, and the proſperity and happineſſe of theſe Realmes: Alwaies afforde thy gracious preſence to thoſe honourable Lords of his Maieſties Councell: be thou the Preſident at their Table, direct their con-

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ſultations, ſanctifie their policies, order their purpoſes, and guide all their courſes to ſuch concluſions as may bee moſt for thy glory, the honour of the King, and the peace of the State, and the comfort of thy choſen. Bleſſe all the Iudges, Sages, and Magiſtrates of the State, make them as hiding places frō the wind, and as a refuge for the tempeſt for the oppreſſed: cauſe them euer to remember that they are thy Miniſters for the peoples wealth, and that they execute not the iudgments of man but of the Lord: and that although thou haſt honoured them with thine own name, calling them gods, yet they ſhal die as men,

& fall like others: that ſo iudgement may not bee turned into gall, nor the fruit of righteouſnes into wormewood, but that iuſtice may be executed truely and vprightly in the gates, and all things may be to the praiſe of them that do well, and to the puniſhment of thoſe that are workers of iniquitie. Neither may we, O Lord, forget thoſe whom thou haſt put in the ſeruice of thy church, to féede the flock which dependeth on them, to rule them & to go in and out before them, and to labor in the word and in doctrine. Thou, O Chriſt, art the chiefe Shepheard and Biſhoppe of our ſoules, thou art the Lord of the harueſt: builde vp (wee beſéech

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ſeech thee) the breaches of thy Church, make the righteouſneſſe thereof to breake forth (yet more) as the light, and the ſaluation therof as a burning lampe. Continue the ſtanding and encreaſe the number of thoſe ſeeing watchmen, whom thou haſt placed vpon the wals of Jeruſalem: Stir them vp, that they ceaſe not, day nor night, working the worke with which thou haſt entruſted them, and faithfully diſpenſing the word of reconciliation which thou haſt committed to them.

Kindle in them the zeale of Samuel, that they maie ſay, God forbid that we ſhould ſin againſt the Lord, & ceaſe praiing for the people & ſhewing them the good and the right way. Make them with Paul to ſay, Woe vnto vs if we preach not the Goſpel. And be pleaſed alſo to bleſſe their endeuours, and to proſper their labours, by giuing them a doore of vtterance, and by preſeruing them from vnreaſonable & euil men, that they may from euery part of yͤ land bring many ſheaues into thy barne, and that daily thoſe that are ordayned vnto life eternall may beleeue. And for a continual ſupply and nurſery to thy Churches amongſt vs, bleſſe the Vniuerſities and Schooles of learning: let not thoſe fountaines, O Lord, bee poiſoned with any popiſh leauen: but graunt that the doctrine

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trine which is according to godlineſſe, being taught & profeſſed in them in ſincerity, by the young plants there ſpringing vp, the decaies of cõgregations abroad may be renued, & euery place may bee furniſhed with a Paſtor after thy owne hart, which may feed the people with knowledge and with vnderſtanding. And (Lord) reſtrain & reforme the greedineſſe of thoſe which muzzle their mouthes which ſhould tread out the corne, & bring forth the food of life vnto thy people, which reſpect not the Leuite, but abridge the hire of the labourer, and ſay one to another, Let vs take to our poſſeſsion the habitations of God. Throughout the Land

and among all the inhabitants thereof, plant the true knowledge and feare of thee, loyalty to their ſoueraigne, obedience to all ſubordinate authoritie, loue and reuerence to their ſpirituall guides, vnitie of affection, mercy and compaſſion either to other. And in aſmuch as (O Lord) wee haue continuall experience of the malice of the Diuell, in ſowing the ſeeds of ſedition and treaſon in mens hearts, and in rayſing vp the ſonnes of Belial to ouercaſt (if it might bee) the faire daie of our peace, with a cloude of helliſh confuſion: we pray thee, without whome no enterpriſes can bee eſtabliſhed, to make void their hopes, and

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and to diſcouer their practices, and (as thou haſt hitherto euen miraculouſly done) to turne their deuiſes vpon their owne heads for their own confuſion. There come daily out of that pit of Rome, many Locuſts: & from that Sea, there is ſent among vs a continuall ſpawne of new conſpirators: theſe encourage themſelues in wicked purpoſes, they commune togither to lay ſnares, miſchief they imagine againſt the quiet of the Land: It vexeth them to ſee the thriuing of the Goſpell, and the growth of thy truth, and they do euen breath out threatnings and ſlaughters againſt the profeſſors thereof. Let not O Lord, their imaginations proſper, let their eyes fall out with looking for that day which they haue long deſired: Let thy hand, euen thy right hand, find them out: and if they belong not vnto thee, make them like a fierie ouen in the time of thine anger, deſtroy their fruit from the earth, and their ſeede from the children of men, put them apart, and make readie the ſtrings of thy bowe againſt their faces. And as for vs, O Lord, ſuffer vs not to wax wāton with the bleſſings of peace, nor to forget to render to thee according to thy rewardes beſtowed: but graunt that thy kindneſſes may binde vs more ſtrongly vnto thee, and that we may reſolue by thy grace to

ſerue

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ſerue thee faithfully, who with vs dealeſt ſo graciouſly, and that in and for Chriſt Jeſus ſake thy ſonne and our Sauior. Amen.

A prayer before meat.

SAnctifie, O Lord, vnto vs ẏ vſe of theſe thy creatures, of which by our ſinnes we haue made our ſelues vnworthie: Make vs ſober and thankefull partakers of them: grant that the end of our eating and drinking, may be to be better enabled to ſerue thee in our ſeuerall places, thorough Jeſus Chriſt. Amen.

Another of like nature.

O Lord, it is not bread which wee liue by, but the word that procéedeth frō thy mouth: lift vp our hearts, to looke vnto thee for a bleſſing vpon our meats, & vouchſafe vs the gracious aſſuraunce of thy loue in Chriſt, that we may comfortably vſe thy creatures as pledges of thy fauor, and be prouoked by them to giue vp our ſelues to thy glory, to ſerue thee in ſinceritie all our daies, thorough Jeſus Chriſt our Sauiour. Amen.

Another.

Humble our ſoules before thee (O Lord) and cauſe vs to ſée yͤ ſmalnes of our deſert,

euen in

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in reſpect of ẏͤ leaſt of thy mercies: Make vs to hunger after Chriſt, by whome onely the frée vſe of thy creatures is reſtored to vs: and giue vs to enioy theſe bleſſings heere prouided for vs, with that reuerence and ſobrietie as in thy preſence, that our bodies beeing refreſhed, our ſoules may praiſe thée, who art the giuer of all good, and that in Jeſus Chriſt the righteous. Amen.

Another.

TEach vs to remember, O mercifull God, that it is thou, which to vs and to all thy creatures, giueſt foode in due ſeaſon: that ſo wee may take héed of all vnthankful & brutiſh vſing of theſe good things which in thy prouidence thou haſt ordained for vs. Raiſe vp our affections, to long for that foode which endureth to eternall life, which Ieſus Chriſt hath promiſed to giue vs, who is thy only Sonne, and our alone Sauior. Amen.

Another.

TAke from vs (O gracious Father) all gluttony & exceſſe, al carnal feeding without feare, all minding of none but earthly things, all ſeruing our bellies, without prouiding for our ſoules: Make vs mindfull of thy preſence, and carefull ſo to behaue our ſelues in receiuing theſe creatures ſet before vs,

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vs, that all that wee do may be to thy glorie, and to the comfort of our ſoules, through Ieſus Chriſt our Lord. Amen.

A Thankſgiuing after meat.

WE magnifie thy name, O Lord, for al thy mercies, for the comfortable refreſhing which thou haſt nowe vouchſafed vs. Pardon, we beſeech thee, our great vnthankfulneſſe, make vs more thankful then heretofore, and careful to ſhew the truth of our thankfulneſſe in the duties of obedience to thy bleſſed will. Saue all thy Church, protect & bleſſe our gracious King, and his Realms, ẏ Queen, the Prince, the royall progeny, grant paſſage to thy Goſpell, comfort to thy ſeruants, and peace of conſcience to vs all in Ieſus Chriſt. Amen.

Another of the ſame nature.

BLeſſed bee thou (O Lord) for theſe and for al thy gifts. Let thy mercie to our bodies, ſtirre vp thankfulneſſe in our ſoules: & let our care to pleaſe thee in our liues, be a witneſſe of the feeling wee haue of thy rich and aboundant mercies towards vs. Bee gracious to all thy people through yͤ world, forgette not theſe Realmes nor thine annointed, our Soueraigne King, the Queene, the

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the hopefull Prince, & the roiall progeny, diſapoint the enemies of thy Goſpell, and make it to growe in deſpight of ſathan, to the glory of thy name, and to the reioycing of the ſoules of al thy ſeruants, for Ieſus ſake, Amen.

Another.

WEe returne vnto thee with the bowing of our hearts, all poſſible thankes (O gracious GOD) for thy loue and bountie towardes vs thy vnworthy ſeruaunts, for electing vs, for ſending thy ſon to die for vs, for calling vs vnto a liuely hope by the Goſpell, for creating, for preſeruing, for feeding vs at this preſent.

O ſtir vs vp to giue our ſelues vnto thée, and to conſecrate our whole ſpirits, ſoules and bodies to thy glorie, all our dayes. Saue all thy church &c. As in the firſt thankſgiuing.

Another.

AS thou haſt filled our bodies (O Lord) with thy good creatures far aboue our beſt deſeruing, ſo be pleaſed we pray thee, to ſeaſon our ſoules, and to endue vs with all ſpirituall bleſſings in heauenlie things, that in all our life that yet remaineth, wee may bee means of glorie to thy Name, of credit to thy Goſpell, and of much comfort to thy ſeruants. Preſerue thy Church,

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protect this whole State, and the chiefe head thereof King Iames, his Queene, his heire, and whole poſteritie, the councel, the nobles, the magiſtrates, the miniſters of thy word, comfort the hearts of all thy ſeruants, ſtabliſh vs all in thy truth, and keepe vs for euer to thy ſelfe. Amen.

Another.

ACcept we pray thee (moſt louing Father) this our ſacrifice of praiſe, which for theſe and all thy fauours, wee heere offer vp vnto thy Maieſtie. Looke vpon it in the worthines of thy ſonne, and for his ſake enable vs to a cheerefull ſeruing thee in ſingleneſſe of heart, and in vprightneſſe of conuerſation all our daies. And looke mercifully vpon the whole body of thine Elect, liuing vpon this earth wherſoeuer. Multiply thy mercies vpon the ſeuerall Churches vnited vnder the gouernment of our gracious King, poure out thy graces vpon him and his, continue the truth of religion to vs and our poſteritie, enlarge the kingdome of grace, and haſten the kingdom of glory, and preſerue vs by thy power therunto, through Jeſus Chriſt, our only Sauiour. Amen.

FINIS.

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